THE
Gospel Covenant
OPENED.

Wherein several Particulars are handled, not of ordinary occurence.

VIZ.

I. Whether the Covenant be made at all betwixt God and us, or only betwixt God the Father and Christ.
II. What that Seed is, mentioned *Gal.* 3. 6.
III. What that Covenant at Mount *Sinai* was.
IV. Whether Justification may be evidenced by Sanctification.
V. Whether the Commandment commanding faith, be a Commandment of the Law, or of the Gospel.
VI. Whether Faith be a condition only consequent to our Justification, or Antecedent.
VII. Whether the Conditional Promises (as they are called) are Promises of free Grace or no; and how they agree with those that are called Absolute.
VIII. The agreement of the old Covenant with the New in all the Essentials of them, asserted and cleared.
IX. The necessary use of the Old Testament to us under the New.
X. The Law still of use as a Rule of Life to us under the New Covenant.
XI. The Benefits and Blessings of the New Covenant.

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Sold by *Tho. Parkhurst* at the Bible and three Crowns in *Cheapside* neer *Mercers* Chappel, 1674.

TO THE READER.

THe blessed God hath evermore delighted to reveale and communicate himselfe by way of Covenant; he might have done good to man before his fall; as also since his fall, without binding himselfe in the bond of Covenant. *Noah*, *Abraham*, and *David*, Jewes, Gentiles might have had the blessings intended, without any promise or Covenant; but the Lords heart is so full of love (especially to his own) that it cannot be contained so long within the bounds of secrecy, *viz.* from Gods eternall purpose to the actuall accomplishment of good things intended, but it must aforehand overflow and breake out into the many streames of a blessed covenant; the Lord can never get neer enough to his people, and thinkes he can never get them neer enough unto himselfe, and therefore unites and binds and fastens them close to himselfe, and himsefe unto them by the bonds of a Covenant. And therefore when wee breake our Covenant, and that will not hold us, he takes a faster bond, and makes a sure and everlasting Covenant; according to grace, not according to workes, and that shall hold his people firme unto himselfe, and hold himselfe close and fast unto them, that he may never depart from us. Oh the depth of Gods grace herein, that when sinfull man deserves never to have the least good word from him, that he should open his whole heart and purpose to him, in a Covenant; that when he deserves nothing else but separation from God, and to be driven up and downe the world, as a Vagabond, or as dryed leaves, fallen from our God, that yet the Almighty God cannot be content with it, but must make himselfe to us, and us to himselfe more sure and neer then ever before! And is not this Covenant then (Christian Reader) worth thy looking into and searching after? Surely never was there a time wherin the Lord cals his people to more serious searching into the nature of the Covenant, then in these days. For are there not some who cut off the entaile to children of those in Covenant, and so lessen and shorten the riches of grace in the Lords free Covenant, and that in the time of more grace under the Go-

ſpel, then he was wont to diſpenſe under the Law? Are there not others who preach a new or rather another Goſpell or Covenant, *viz.* That actuall remiſſion of ſins, and reconciliation with God (purchaſed indeed in Redemption by Chriſts death) is without, nay, before faith; the condition (though wrought of God) of the Covenant of Grace, expreſly oppoſed to the Law or Covenant of workes, *Rom.*3.27. and ever required as the means (and therefore antecedent) to the attainment of thoſe ends in the conſtant miniſtry of the Apoſtles of Chriſt, *Act.* 2.38. & 10.43? Is it not time for the people of God now to pry into the ſecret of Gods Covenant (which he reveales to them that feare him, *Pſal.* 25.14.) when by clipping of it, and diſtinguiſhing about it, the beautiful countenance of it begins to be changed and transformed by thoſe Angels of new light which once it had, when it began to be publiſhed in the ſimplicity of it by the Apoſtles of Chriſt, 2 *Cor.*11.3. Nay, is not the time come, wherein the Lord of hoſts ſeemes to have a quarrell againſt all the world, and eſpecially his Churches and people, whom he goes on to waſte by the ſharpeſt ſword that (almoſt) was ever drawne out? and is it not the duty of all that have but the leaſt ſparke of holy feare and trembl ng, to aske and ſearch diligently, what ſhould be the reaſon of this ſore anger and hot diſpleaſure, before they and theirs be conſumed in the burning flames of it? Search the Scriptures, and there we ſhall find the cauſe, and ſee God himſelf laying his finger upon that which is the ſore, & the wound of ſuch times; for ſo it is ſaid, *Iſa.*24.1. to 5, *Behold, the Lord maketh the earth empty and waſte, and turnes it upſide downe, and ſcattereth abroad the inhabitants thereof; and it ſhall be as with the people, ſo with the Prieſt; and the Land ſhall be utterly ſpoyled,* Why? *For the earth is defiled under the Inhabitants thereof;* Why ſo? *Becauſe they have tranſgreſſed the Lawes, changed the Ordinance, and broken the Everlaſting Covenant*: and therefore when the Lord ſhall have waſted his Church, and hath made it as *Admah* and *Zeboim*, when heathen Nations ſhall aske, Wherefore hath the Lord done all this againſt this Land? what meaneth the heat of his great anger? The anſwer is made by the Lord himſelfe expreſly, *Deut.*29.25. viz. *Becauſe they have forſaken the* Covenant *of the Lord God of their fathers, &c.* And no wonder, for they that reject the Covenant of Grace, they breake the league of peace between God and themſelves; and hence if acts of hoſtilitie in deſolating Kingdoms, Churches, families, and perſons,

breake

break out from a long-ſuffering God, they may eaſily ſee the cauſe; and that the cauſe and quarrell of God herein is juſt. As all good things are conveyed to Gods people, not barely by common providence, but by ſpeciall Covenant, *Iſa.* 63. 8, 9. So all the evills they meet with in this world (if in them the face of Gods anger appeares) upon narrow ſearch will be found to ariſe from breach of Covenant more or leſſe. So that if it be the great Cauſe of all the publick calamities of the Church and people of God, and thoſe calamities are already begun, and Gods hand is ſtretched out ſtill; Was there then ever a more ſeaſonable time and houre to ſtudy the Covenant, and ſo ſee the ſin, repent of it, and at laſt to lay hold of Gods rich grace and bowels in it, leſt the Lord goe on and fulfill the word of his ſervants, and expoſe moſt pleaſant lands to the dolefull lamentation of a very little remnant, reſerved as a few coales in the aſhes, when all elſe is conſumed. As particular perſons when they breake their Covenant, the Lord therefore breaks out againſt them; So when whole Churches forſake their Covenant, the Lord therefore doth ſorely viſit them. Sins of ignorance the Lord Jeſus pities, *Heb.* 5. 2. and many times winkes at; but ſins againſt light he cannot endure, 2 *Pet.* 2. 21. Sins againſt light are great, but ſins againſt purpoſe and Covenant, nay Gods Covenant, are by many degrees worſe; for the ſoule of man ruſheth moſt violently and ſtrongly againſt God, when it breaks through all the light of the minde, and purpoſes of the will, that ſtand in his way to keep him from ſin; and is not this done by breach of Covenant? And therefore no wonder if the Lord makes his peoples chaine heavy by ſore affliction, untill they come to conſider & behold this ſin, and learne more feare (after they are bound to their good behaviour,) of breaking Covenant with God againe. It is true, the Covenant effectually made, can never be really broke, yet externally it may; But ſuppoſe Gods Churches were in greateſt peace, and had a bleſſed reſt from all their labours round about them; yet what is the childes portion, but his legacy left him written with the finger of God his Father, in the new Covenant, and the bloud of Jeſus Chriſt his redeemer, in his laſt Will and Teſtament? What is a Chriſtians comfort, and where doth it chiefly lie, but in this, That the Lord hath made with him an everlaſting Covenant, in all things ſtabliſhed and ſure? Which were the laſt breathings of the ſweet Singer of *Iſrael*, and the laſt bublings up of the joy of his heart, 2 *Sam.* 23. 5. God

the Fathers eternall purpoſes are ſealed ſecrets, not immediately ſeene, and the full and bleſſed accompliſhments of thoſe purpoſes are not yet experimentally felt. The Covenant is the midſt between both Gods purpoſes and performances, by which and in which we come to ſee the one, before the world began, and by a bleſſed Faith (which makes things abſent, preſent) to enjoy the other, which ſhall be our glory, when this world ſhall be burnt up, and all things in it ſhall have an end. For in Gods Covenant and promiſe we ſee with open face Gods ſecret purpoſe for time paſt. Gods purpoſes toward his people being as it were nothing elſe but promiſes concealed, & Gods promiſes in the Covenant being nothing elſe but his purpoſes revealed; as alſo in the ſame Covenant and promiſes wee ſee performances for future, as if they were accompliſhments at preſent. Where then is a Chriſtians cõfort, but in that Covenant wherein two Eternities (as it were) meet together, & whereby he may ſee accompliſhments (made ſure to him) of eternall glory, ariſing from bleſſed purpoſes of eternall Grace? In a word, wherin he faſtens upon God, and hath him from everlaſting to everlaſting, comprehended at hand neare & obvious in his words of a gracious Covenant?

The Church of God is therefore bound to bleſſe God much for this food in ſeaſon, and for the holy judicious and learned labours of this aged, experienced, and precious ſervant of Chriſt Jeſus; who hath taken much paines to diſcover, and that not in words and allegories, but in the demonſtration and evidence of the Spirit, the great myſtery of godlines wrapt up in the Covenant; and hath now fully opened ſundry knotty queſtions concerning the ſame, which happily have not been brought ſo fully to light untill now; which cannot but be of ſingular and ſeaſonable uſe, to prevent Apoſtaſies from the ſimplicity of the Covenant and Goſpel of Chriſt. The Sermons were preached in the remote ends of the earth, and as it were ſet under a Buſhell, a Church more remote from the numerous ſociety of others of the Saints: if now therefore the light be ſet upon a hill, 'tis where it ſhould ſtand, and where Chriſt ſurely would have it put. The good Lord enlighten the minds of all thoſe who ſeek for the truth by this and ſuch like helps; and the Lord enlighten the whole world with his glory, even with the glory of his Covenant, grace and love, that his people hereby may be ſealed up daily unto all fulneſſe of aſſurance and peace, in theſe evill times.

Thomas Shepard.

To the Church and Congregation at CONCORD in *New-England.*

BRethren, Beloved in our Lord Jesus, you have here some part of my labour wherein I have travelled among you, which your frequent desires have now brought forth into light; but had not your forwardnesse helped it forth, had been as the untimely fruit of a woman which never saw the Sun. If it find less acceptance in the eyes of others, then you have supposed, I hope that having perswaded to the publishing of it, you will be content to beare some part of the censure which shall passe upon it; This censorious age wherein the most compleat worke can scarce passe without the marke of a blacke coale, will hardly suffer such a worke as my weaknesse can produce, to escape without a sharper censure. I looke not to escape in this kind. But this advantage I have against any that shall oppose, that what hath been herein delivered, hath been by you received, with an unanimous approbation and assent, as the truth of God. And knowing some among you to be of a long time trained up in the knowledge of the truth, having your minds exercised, to discerne betwixt good and evill, able to judge of things that differ, if any shall oppose the things herein contained, they shall, in so

ſo doing, not oppoſe mee alone, but you all, who by your deſire of publiſhing it, have ſet to your ſeale, and given your approbation thereunto. Such as it is, I commend it unto you, beſeeching God, that as you gave teſtimony unto it when it was delivered to you by lively voyce, ſo you may now, and for ever, ſhew forth the fruit of it in your continuall practiſe, to the furtherance of your eternall peace and conſolation in Chriſt.

Yours in Chriſt Jeſus,

PETER BULKELEY.

THE

THE GOSPEL-COVENANT: OR The Covenant of Grace opened.

Wherein are explained;

1. The differences betwixt the Covenant of Grace, and Covenant of Workes, &c.

The First Part.

CHAP. I.

Containing the opening of the Text: Discovering the present estate of the Jews, being as Prisoners in the Pitt; together with the danger of the contempt of the Gospel, when it is offered to a people.

ZECH. 9. 11.

As for thee also, by the bloud of thy Covenant have I sent forth thy prisoners, out of the pit wherein there is no water; or as *Junius* and our *Geneva* reade; *Thou also shalt be saved by the bloud of thy Covenant, &c.*

THis Prophet *Zechariah* was one of those three Prophets, whom God raised up to Prophecy to the people of the *Jewes*, after their returne from the Captivity of *Babylon*; And yet so after, as that it was in part also during the time of captivity of many of them, many of the *Jews* remaining still in *Chaldea*, the land of their captivity, notwithstanding their liberty proclaimed by *Cyrus*. Whether length of time, (the captivity having Ezra 1. 1.

ying continued seventy years) had made the land naturall to those that were young and had been borne there, or whether under *Cyrus* they might hope to finde more ease from their burthens then formerly under the *Babylonians*, or whether the length of the journey, dangers by the way, the hazzards they might meet withall in their own land, they being now setled in *Babylon*, and having houses and orchards, and such like conveniences about them; whether (I say) it were any of these, or all together, that hindered them, this is certain, many of them neglected to returne to their own land, in so much as the Prophet is faine to call upon them, as he doth in Chapter 2. 6, 7. *Hee, come forth, and flee from the land of the North, deliver thy selfe, O Zion, which dwellest with the daughter of Babel.* Adding to this call of his many promises, to allure and incourage them thereunto. As first, By a promise of plenteous increase and multiplying in their own land. Whereas they might feare, that being but few, and a small number, they might be scattered and come to nothing, therefore the Lord tells them by the Prophet, that *Jerusalem should be inhabited without walls*; meaning that it should not be able to containe the people in it, for their multitude. A second promise, is that he would be a protection unto them; *I will be a wall of fire about you*, saith the Lord, *ver.* 5. A wall of safe defence to you, and fire to burne up your enemies, if any invade you. A third promise, that *he will be the glory in the midst of them*; giving them a glorious State or Church. Fourthly, He promises his presence among them, which is the felicitie of any people; *I will dwell in the middest of thee*, saith the Lord, *ver.* 11. By these manifold promises, the Lord doth by his Prophet perswade the people to returne. A strange thing that being captives, they must have so many motives to returne to the Land of their freedome and libertie.

Vid. Petr. Cunæum, de repub. Judæorum. l. 1. cap. 8. p. 51.

Zech. 2. 4.

Now this Captivitie of the people of the *Jewes*, as it was *res gesta*, a thing reall and done, an affliction brought upon them for their sinning against the Lord: So I finde it in Scripture applyed to three things, as a resemblance and type thereof. First, It is applyed to the naturall estate of all men, who were at first created free, being subject to none, but only to him who is Lord over all, but are now by sin like the *Jewes* in an estate of bondage.

The captivitie of the *Jewes* in *Babylon* applyed, 3 wayes.

dage. This application I finde made by the Apoſtle, 2 *Cor.* 6. 17. *Come out from among them, touch no uncleane thing.* Which words were firſt ſpoken to and of the *Jewes*, in *Eſa.* 52. *ver.* 4. 11. calling them out of their Captivitie. But the Apoſtle applyes them to all, whether *Jewes* or *Gentiles* in their naturall uncleanneſſe, calling upon them to come out of the ſinfull pollution of the world. Secondly, It is applyed to the ſtate of the Church under the tyranny of Antichriſt; for as that Eaſterne *Babel* did afflict & oppreſſe the *Jewes*, which were then the Church of God; ſo *Rome* the Weſterne *Babel* doth keepe under the Church of God now, and long time hath done, and therefore the people of God are called to come out of her, as the *Jewes* were called to come forth from the Eaſterne *Babel*, Jer. 51. 6. 8. *Jeremie* ſpeaks it of Eaſterne *Babel*, *John* applyes it to the Weſterne; yet not miſ-applying, becauſe the one was a type of the other. Thirdly, It is applyed to the preſent miſerable forſaken condition of the *Jewes*, in which they now lie, they being now a refuſe people, caſt off by God, for their caſting off of Chriſt. *He came to his own, but his own received him not*; he would have gathered them, but they would not be gathered, they rejected him, therefore he alſo rejected them: ſo that they are now ſcattered abroad again, and become a vaſſall, a captive people, having no free State of their owne, but living under the dominion of other people. This eſtate of theirs, *Eſay* ſets forth in words not much differing from my text: *This people* (ſaith he) *is robbed and ſpoyled, and ſhall be ſnared in dungeons; they ſhall be hid in priſon-houſes; they ſhall be for a prey, and none ſhall deliver, for a ſpoyle, and none ſhall ſay, reſtore.* And this their preſent bondage is typed out by their captivitie in *Babylon*; as wee may ſee by comparing *Rom.* 11. 26. with *Eſay* 59. 20. That which was in the letter of it, ſpoken of their deliverance out of *Babylon*, from under the *Chaldeans*, the ſame doth the Apoſtle apply to their laſt deliverance, which is yet to come. *The redeemer ſhall come to Sion, and turne ungodlineſſe from Jacob.* As their captivitie in *Babel*, reſembled their preſent captive condition now, ſo their deliverance out of *Babel* then, typed out their deliverance which ſhall come unto them out of their preſent miſery, when the *Redeemer ſhall againe come unto Sion, and turne away ungodlineſſe from them.*

2 Cor. 6. 17.

Apoc. 18. 2. 4.
Jer. 51. 6. 8.

Joh. 1. 11.

Eſa. 42. 22.

To what time this Text in *Zach.* 9. 11. is to be applied.

Now of this deliverance out of their preſent captivity, I underſtand this Text, *Zech.* 9. 11. *As for thee alſo, by the blood of thy Covenant, I have ſent out thy priſoners out of the pit, &c.* By vertue of the Covenant made with their fathers, they ſhall be delivered out of the bondage in which they are now holden.

Object.

To apply it to theſe times, is contrary to the words of the Text, for the Text ſpeaks of a thing paſt, *I have ſent forth, &c.*

Anſw.

therefore not of things to come.

Thoſe which are any whit exerciſed in the reading the Prophecies in Scripture, doe know that it is an uſuall thing with them, to ſpeake of things to come, as if they were already done. To note out thereby the certainty of the accompliſhment, as if they would ſay, it is as ſure, as if it were done already. Thus *Eſa.* 9. 6. ſo *Apoc.* 18. *Babel is fallen, &c.* ſpeaking as if the things were paſt, when yet they were ſtill to come.

Eſa. 9. 6. *Apoc.* 18.

Now the reaſons moving me to this interpretation, are theſe three.

1.

Becauſe the miſery of the *Jewes* here ſpoken of, and deliverance from it, comes after the manifeſtation and revealing of Chriſt in the fleſh. In *ver.* 9. *Rejoyce greatly, &c. Behold thy King, &c.* Theſe words are applyed by *Matthew*, Chap. 21. 5. to Chriſt coming in perſon to *Jeruſalem*, that being the accompliſhment of this Prophecy. Now the deliverance in my Text is conſequent to that coming of Chriſt, and therefore cannot be referred either onely or principally to their deliverance out of that Eaſterne *Babel*. Becauſe that was many yeares before Chriſts coming. And this reaſon is of the more force with me, becauſe of that which followeth in *ver.* 10. where it's ſaid, that Chriſt ſhall ſpeake *peace to the Heathen*; where the calling in of the Nations or Gentiles is prophecied of, as coming betwixt that coming of Chriſt in the fleſh, and this deliverance of the *Jewes*. The order is thus: Firſt Chriſt comes, *ver.* 9. then the Gentiles are called, *ver.* 10. Then the *Jewes* are delivered out of the pit, in which they are holden, *ver.* 11. This order obſerved by the Prophet, enforceth us to refer theſe words to theſe times, to the preſent eſtate of the *Jewes*, and to look further then to the firſt captivitie in *Babylon*.

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The promiſe is here made both to *Judah* and *Iſrael*; *Iſrael* being underſtood by the name of *Ephraim*, ver. 13. And this I take to be a rule for underſtanding many places in the Prophets, that when the Prophet doth diſtinctly mention both *Judah* and *Iſrael*, or *Ephraim*, making them both to be ſharers in the bleſſing promiſed, thoſe Prophecies, I ſuppoſe are to be referred to theſe laſt times, becauſe it is not to be ſhewed by any Hiſtory in Scripture, that the ten Tribes of *Iſrael* (underſtood by *Ephraim*) (becauſe *Ephraim* was the chief of thoſe ten) were ever reſtored ſince their Captivity, or united to *Judah* againe. Now then, the promiſe being made both to *Judah* and *Iſrael*, or *Ephraim*, therefore I refer it to thoſe times, wherein both of them ſhall be called again, and united together, as before time. And becauſe this Rule may be queſtioned, and yet (if cleared) may be of uſe in reading the Prophets: therefore for the clearing of it, let us conſider a place or two. Conſider that in *Jer.* 3. 16, 17. Here is a promiſe made to *Judah* and *Iſrael*. But to what time is this Prophecy to be referred? I ſuppoſe to theſe laſt times, wherein both *Judah* and *Iſrael* ſhall be called againe: And that it cannot be meant of the time of their returne out of *Babylon*, my reaſons are theſe.

2. A Rule helping to underſtand ſome Prophecies.

Judah had no Bill of divorcement, *Eſa.* 50. 1. and therefore was reſtored againe; but *Iſrael* had a Bill of divorcement, *Jer.* 3. 8. and was not reſtored again.

Jer. 3. 16, 17. opened.

1.

Becauſe in *ver.* 16. it's ſaid (in the time wherein the prophecy ſhould be fulfilled) *They ſhall then ſay no more, the Arke of the Covenant of the Lord, neither ſhall it come to minde, neither ſhall they remember it*; that is, there ſhould be a change of worſhip, the ceremoniall worſhip ſhall be aboliſhed, and they ſhall uſe it no more, they ſhould no more mention the Ark, nor minde it any more. But it was to have come to minde, and they were to have uſed it, if they could have enioyed it, after they came out of *Babylon*; for then the ceremoniall worſhip ſtill laſted, the time of reformation being not yet come; therefore this prophecy ſpeaks not of that time.

But the Ark was wanting after the captivity, it being periſhed or loſt in the deſtruction of the Temple; and therefore it may be referred to thoſe times, becauſe they had not the Ark then. *Object.*

But let us conſider, that the want of the Arke in this place is promiſed as a bleſſing, ſo that they ſhould not now deſire, or *Anſw.*

The want of the Ark ſpoken of in *Jer.* 3.16. is not mentioned as a defect, but as a bleſſing.

ſtand in need of any ſuch viſible repreſentations of Gods preſence among them, as having more cleer manifeſtation of Chriſt by the Goſpel; ſo as they ſhould now ſee eye to eye, as *Eſay* ſpeaks *Eſa.*52.8. Whereas after their return from *Babel*, the want of the Arke was then no bleſſing, but rather a defect. It being in thoſe times one of the moſt lively remembrances of Chriſt name unto them, *Exod.* 20. 14. & *Pſal.*30.4. But the Prophet here in *Jer.* 3. ſpeaks of ſuch a time when the want of it ſhould be no defect in the Church; they ſhould *mind it no more*. A like expreſſion *Eſay* uſeth, *Eſay*, 15. 12. ſpeaking of the times of the Goſpel, *The former things* (ſaith he) *ſhall come no more to minde*. They ſpake both alike, becauſe in the times of theſe Prophecies, they ſhould have a more clearer revelation of Chriſt, then they had by thoſe former things; neither Arke, nor Temple, nor any other of thoſe ordinances, ſo ſetting forth Chriſt, as the miniſtery of the Goſpell ſhould doe. This change of ordinances therefore here prophecied of, argues that this Prophecy cannot be meant of the time of their return out of *Babylon*; becauſe then thoſe ceremoniall ordinances were not changed or taken away.

2. A ſecond Reaſon why this Prophecy is to be referred to theſe times of the Goſpell, is contained in the 17. *ver.* Becauſe in the time of this Prophecies accompliſhment, all nations muſt be gathered to *Jeruſalem*, to joyne with the Church of the *Jewes* in the worſhip of God. But all Nations were not gathered to them at their coming out of *Babylon*. Indeed ſome mixture there was of other people among the *Jewes*; as is gathered, *Neh.*13.3. and out of *Ezra*. But that mixture was plainly condemned as ſinfull, and the *Jewes* were commanded to ſeparate themſelves from them. But this gathering of the Nations unto them, is here promiſed as a bleſſing. But admit there was then ſome gathering and addition of other people unto them which was not ſinfull, ſome becoming Proſelytes, yet this was ſo little a ſcattering, that it cannot be called a gathering of all Nations unto them; for there is as much ſaid before theſe times, as this comes to in *Exod.*12.38. At their going out of *Ægypt*, there was then a mixt multitude of other people, and yet this was not the time of gathering the Nations to the *Jews*, but

but a time of ſeparating the *Jewes* from other Nations; as therefore no man will ſay, that there was at their coming out of *Ægypt* an addition of all Nations unto them, though they had then a mixt company joyning unto them; ſo neither at this time of their returne from *Babylon*. Nay, if wee conſider the times before this Prophecy was uttered, I ſuppoſe there were ſuch a multitude of ſtrangers joyned to the *Jewes*, as was not to be found at this time of their returne from *Babylon*; for wee read that in *Solomons* time, there were found an hundred three and fifty thouſand and upwards, as is expreſſed in 2 *Chron.* 2. 17. Yet all this number was not a gathering of all Nations unto them.

Though this Prophecy was not fulfilled at their returne from *Babylon*, yet it was fulfilled in the times of Chriſt, and of the Apoſtles, ſo that wee need not extend it to the times yet to come. *Object.*

I grant it was in a gracious meaſure fulfilled then, and yet ſo as to run along to have its full and finall accompliſhment in the calling home of the *Jewes*. Firſt, In the dayes of Chriſt *ſome* few of the *Jewiſh* Nation were converted to the faith, though few, yet ſome were, *and ſo* there were *ſome* of the *Gentiles* alſo. As thoſe wiſe-men, *Mat.* 2. the Centurion, *Mat.* 8. the Syrophenician-woman, *Mat.* 15. a little number of both. Secondly, Afterwards when the Goſpel was preached by the Apoſtles, they preached firſt to the *Jewes*, and many of them believed, three thouſand in *Acts* 2. 41. and afterwards in *Acts* 5. five thouſand: and in *Acts* 21. 20. Thou ſeeſt how many thouſand *Jewes* believe. Now mark a like anſwerable increaſe in the converſion of the Gentiles alſo: As the ſound of the Goſpel went all over the world, ſo the ſucceſſe was anſwerable, *Rom.* 10 18. *Rom.* 1. 13. *Rom.* 15. 19. ſo that there were many Churches of the Gentiles; as is evident in the New Teſtament. Thirdly, But yet further, as there ſhall be a more full degree of calling home the *Jewes*, then was in either of the times mentioned before, and they ſhall come in, in more abundance, *Rom.* 11. 12. both *Judah* and *Iſrael* being called; ſo ſhall the Gentiles come in, in more plenty then hitherto. And in this the Apoſtle is cleare and full in *Rom.* 11. 12. where ſpeaking of the calling of the *Jewes* he *Anſw.*

ſaith,

ſaith, *That if their fall was the riches of the Gentiles, how much more ſhall their abundance be?* That is, their calling, (which ſhall be in great abundance) ſo that, *then* moſt properly is the time, wherein the Nations ſhall be gathered to *Jeruſalem*, namely, when the multitude of the *Jewes* ſhall be called, and all Nations then added unto them.

3. A third reaſon to prove this Prophecy not to be accompliſhed in their returne from *Babylon*, is from the 17th verſe alſo, where the promiſe is, that after the returne here ſpoken of, *they ſhall not walke after the ſtubbornneſſe of their evill heart any more.* But if this be applyed to their returne out of *Babylon*, wee may then ſay, this promiſe was not fulfilled, for certainly they never ſhewed more obſtinacy and ſtubbornneſſe then ſince that time, as is evident in their malicious wickedneſſe againſt Chriſt in the dayes of his fleſh. So that it cannot be referred to thoſe times; but if wee refer this promiſe to the time of their laſt converſion, it ſhall then be fulfilled, becauſe from that time, they ſhall never any more turne away from God, but ſhall continue faithfull with him for ever; as is clearly promiſed to them in *Eſay* 59. 20, 21. compared with *Rom.* 11. 26. This place then in *Jer.* 3. 16, 17, 18. ſhews thus much, that the promiſe being made to *Judah* and *Iſrael* together, the accompliſhment thereof was not at their returne from *Babylon*, but is to be accompliſhed in their converſion to the faith of Chriſt. Another place to confirme the ſame rule before named, may be that in the Prophet *Ezek.* 37. 16, 17. And ſo to the end of the Chapter, joyning together *Judah* and *Iſrael* (reſembled by the two ſtickes in his hand) to be one people, under one King: But I will not ſtay on this: The ſumme is, the promiſe here in my Text, being made to *Judah* & *Iſrael* both, therefore this Prophecy belongs to the times yet to come, when both of them ſhall be turned to the Lord. And this is the ſecond Reaſon.

3. A third Reaſon is from the enemy ſpoken of to be deſtroyed by *Judah* and *Ephraim* together, *ver.* 13. *When I have raiſed up thy ſonnes, O Sion, againſt thy ſonnes, O Grecia:* meaning that God would by the ſtrength of *Judah* and *Ephraim* together, beate to powder the Prince of *Græcia*. But who is he? Some refer this to the ſucceſſours of *Alexander*, the mighty Prince of *Græcia*, called the

the *Goat*, Dan. 8. 5. that ran over all with ſuch ſpeed & ſwiftnes. But this expoſition cannot ſtand; Firſt, Becauſe theſe ſucceſſours of *Alexander* did mightily afflict the *Jewes*; but the *Jews* were not made ſuch a *Gyants ſword*, as to prevaile againſt them. Zach. 9. 13. Secondly, Becauſe this conquering the Prince of *Græcia* follows the coming of Chriſt, whereas thoſe ſucceſſours of *Alexander* that troubled the *Jewes* were long before. Thirdly, It cannot (that I know) be ſhewed that *Ephraim* or the ten Tribes had any thing to doe with theſe forces that were guided by the ſucceſſours of *Alexander*, as themſelves alſo do confeſſe, that refer the ſtory to thoſe times, and therefore to make their interpretation ſtand, they take *Ephraim* and *Judah* for *ſynonymaes*, for one and the ſame people, which is contrary to all Scripture, they being ever taken as two people, ever ſince the diviſion under *Rehoboam*, onely at their calling home, then they ſhall be reunited againe. Therefore (though I dare not be peremptory in ſuch particulars, yet) with leave and ſubmiſſion to better light, I ſuppoſe the Prince of *Græcia* is the great Turke, which is the Lord of *Græcia* at this day, againſt whom *Judah* and *Ephraim* ſhall have a glorious victory, and ſhall ſubdue this proud enemy. Upon theſe grounds, I conceive, the Prophecy is to be referred to thoſe times to come. I will not omit what I conceive lies in that word (*alſo*) in my Text, which ſeems to have ſome ſpeciall emphaſis and force in it, when it's ſaid, *As for thee alſo, thou ſhalt be ſaved by the bloud, &c. I have ſent forth thy priſoners, &c.* He had told them before in v. 9. that Chriſt ſhall come; then in verſe 10. he tells them the Gentiles ſhall be called; and then addes in verſe 11. *As for thee alſo thou ſhalt be ſaved, &c.* As if he ſhould ſay, though thou (*O Sion*) for thy rejecting of Chriſt come unto thee, ſhalt for a time be forſaken, and caſt as a priſoner into the pit, into miſerable thraldome, yet at length, *even thou alſo* ſhalt be delivered and brought back into glorious liberty; for a while thou muſt be a poor priſoner or captive, in the pit of the priſon, and the *Gentiles* ſet in the beſt room; but yet thou alſo ſhalt againe be brought out of the pit, in which thou art holden. Thus ſaith the Apoſtle in *Rom.* 11. 23. Though for the preſent the *Gentiles* be taken in, and the *Jewes* broken off; yet ſhall *they alſo* be grafted in again.

4.

The

The Apoſtle putting in the word (*alſo*) in the ſame emphaticall manner, as it is here uſed by the Prophet.

In the words are two things.

Firſt, The preſent eſtate and miſery of the *Jewes*, they are as Priſoners in a pit.

Secondly, A promiſe of reſtitution, they ſhall be ſet free.

The Jewes rejected.

Firſt, They are Priſoners in the pit of the Priſon-houſe, they are now brought low; they were ſometimes the *only* people. It was ſaid of them, *Bleſſed art thou, O Iſrael*, Deut. 33. 29. *No people like thy people Iſrael*, 2. Sa. 7. 23. But now they are become a people ſcattered and peeled, ſpoyled and troden under-feet; ſometimes they had *the high places of the Earth* in poſſeſſion, dwelling in a Land which was the *glory of all Lands*, but now they are brought downe into the lower parts of the earth, *Priſoners in the Pit*; they are a captive, and enſlaved people, being made as a *very footſtoole* for the enemy to tread upon. This have they brought upon themſelves, for their ſinfull rejecting of Chriſt, and putting from them the Goſpell of ſalvation, which was preached unto them; Chriſt came unto them, *but they received him not*, Joh. 1. 11. The Goſpel was offered them, but they would none of it, *Act.* 13. 46. and therefore the Lord hath alſo rejected them, making them the loweſt and baſeſt of all people.

Ezek. 20. 6.

Eſa. 51. 23.

For their contempt of the Goſpel.

Obſerva. The miſery which the contempt of the Goſpell brings.

See hence what the contempt of Chriſt and the Goſpell brings a people unto; where the Goſpel comes, and is received, it magnifies a Nation, ſets it up on high, it lifts them up to heaven in dignity; as Chriſt ſpake of *Capernaum*, *Mat.* 11. It ennobles a people; as it is ſaid of the *Beræans*, that *they were a more noble people, then thoſe of Theſſalonica*, becauſe they did with ſuch readineſſe and high eſteeme embrace the Goſpell when it was brought unto them, *Act.* 17. 11. But on the other ſide, when it is deſpiſed, God will ſtaine the glory of that people, and make them to be deſpiſed; and the greater the advancement was, the greater will the abaſement be; the contempt of it brings *utmoſt miſery*; it finds us in miſery when it comes unto us, but when it *leaves us* (being deſpiſed by us) our miſery is encreaſed by it, and made double to what it was before, though we were priſoners then, yet we were priſoners of hope,

Zech.

Zech. 9. 12. But when we put it away, then we are left without hope, without help. This ſin, is the ſin of all ſins, it hath the guilt of all other ſins in it, and addes more unto them; this is the killing ſin, the deſtroying and damning ſin, *Joh.* 3. 19. This brings the greateſt and *utmoſt wrath*; in 1 *Theſ.* 2. 16. it's ſaid of the *Jewes*, that for this ſin the wrath of God comes upon them to the uttermoſt. It's a ſweet ſpeech of *Paul* in *Rom.* 5. 20. *That where ſin abounds, there grace aboundeth much more*; but it is as terrible on the other ſide, that where grace doth abound (in the offers of it by the Goſpel) there ſin, and wrath by ſin, abounds much more alſo, (where that grace is diſeſteemed) therfore it is, that Chriſt tells the *Jewes*, *If he had not come unto them, they ſhould have had no ſin, but now they have no excuſe nor cloake for their ſin*, Joh. 15. 22. The ſins of harlots, whoremongers, ſwearers, drunkards, murderers, are leſſe then this ſin of rejecting the Goſpel of Chriſt, *Mat.* 21. Publicans and harlots are better then they; the filthineſſe of *Sodome* and *Gomorrah* is known, they were *exceeding* ſinners againſt the Lord *Gen.* 13. 13. their ſins were not of the common ſort, but exceeded; and therefore they periſhed not by the common viſitation of all men, but their judgement was exemplary, to ſtand as a warning to all ages; *a fire not blowne by man* (as it is in *Job* 20. 26.) conſumed them, the fire of God fell upon them from heaven. This was terrible; and yet their ſin was leſſe then this ſin of rejecting the Goſpel, & their condemnation ſhall be more eaſie in the day of Judgement, then theirs ſhall be, which receive not the grace of the Goſpel, when it is brought unto them, *Mat.* 10. 15. Heathens ſhall periſh in their ignorance, and thoſe that dyed under the light of the Law, ſhall have heavier puniſhment, but thoſe that neglect the grace of the Goſpel, ſhall exceed both. When God puniſhed the wickedneſſe of the *Jewes* before Chriſts coming, it was a very heavie plague which was brought upon them, it was an evill, and *an onely evill*, Ezek. 7. 5. It was ſuch a plague that under the whole heavens had not been the like, as was done unto *Jeruſalem*, Dan. 9. 12. And yet afterwards when Chriſt had come to them, and was rejected by them, his wrath was then more heavie. Oh the miſeries which then they endured! then God ſtirred up *all his anger*, and gave way to his wrath, even to the uttermoſt; then he

fulfilled that which he had afore ſpoken, *Deut.* 32. 23. *He ſpent his plagues and arrowes upon them,* as if he would emptie the treaſure of all his plagues which he had laid up in ſtore, in executing them upon that people. And this the Lord Jeſus foretold them while he was with them, *Mat.* 22. 7. and forewarned them of what would follow, if having the vineyard in their poſſeſſion, they did not yeeld the fruit of it; he told them, the Lord would miſerably deſtroy thoſe husbandmen, *Mat.* 21. 41. One of our tranſlations reads it, *He will cruelly deſtroy* (κακοὺς ἀπολέσει.) And certainly, the Lord never ſhewed ſo great ſeveritie againſt any people, as he will doe againſt thoſe which deſpiſe the meſſage of grace brought by the Goſpel, even as that people is now become a ſpectacle of wrath above all people. When the Scripture threatens a woe, it notes the extremitie of that miſery which is to come; but here is woe upon woe threatned againſt this ſin, *woe to thee Bethſaida, woe to thee Chorazin,* woe to thoſe places where the Goſpel comes, and is not regarded. It's a thundering ſpeech of the Apoſtle in *Heb.* 10. 29. where he ſaith, *That thoſe that ſinned under Moſes Law, dyed without mercy;* and yet, much ſorer vengeance ſhall be unto thoſe that deſpiſe the Goſpel of Chriſt. Can any thing be worſe then to dye without mercy? Yes (ſaith the Apoſtle) thoſe ſhall have ſorer vengeance; It ſhall be *vengeance* that they ſuffer; yea *ſore vengeance,* and *ſorer then thoſe* ſuffered, which under *Moſes* law dyed without mercy; and yet more, it ſhall be *much ſorer,* yea ſo much ſorer, as cannot be uttered, but is left to our conſideration to think, *How much ſorer vengeance,* ſaith the Apoſtle; & it muſt needs be ſuch, when the Lord himſelf profeſſeth he will laugh at ſuch mens deſtruction, and mock when their miſery comes, *Pro.* 1. And ſaith, that he wil rejoyce over them in deſtroying of them, *Deu.* 28. 63. No plagues like the plagues of ſuch as reject the Goſpel of Chriſt.

Heb. 10. 29. explained.

Reaſon 1. This ſin makes grace become our enemy.

This ſin ſets more of God againſt us then was before; before the Goſpel came unto us, we had juſtice againſt us armed with power, both which were provoked by us, but yet mercy was ready to ſave us, if we would come in and accept of the grace offered; mercy was not yet become our enemy, as not yet being provoked by us, but when it is brought to us by the Goſpel, and is deſpiſed by us, now mercy and grace it ſelfe alſo is againſt

againſt us, and is made our enemy, now mercy joynes with juſtice, and increaſeth wrath.

There is in this ſin a ſpeciall indignity offered unto Chriſt himſelf; the Son is deſpiſed in it, which the Father wil not ſuffer. It is one great part of the Fathers counſell to honour and advance his Son; for the Father loveth the Son, and will have all men to honour the Son, as they honour the Father, *Ioh.* 5. 23. As the Son did all things to honour the Father, *Joh.* 8. 49. *& Ioh.* 17. 4. *So it is the Fathers purpoſe* and will to honour the Son, *Act.* 3. 13. 2 *Pet.* 1. 17. This contempt therefore which is offered unto Chriſt, when he is offered in the Goſpel, and is ſet light by, God the Father will avenge to the full. As the bloud of *Abel* cryed to God for vengeance againſt *Cain*, ſo doth the contempt done to the bloud of Chriſt, cry to heaven againſt the deſpiſers of it much more. Chriſts bloud hath a double cry, and it will prevaile both ways. Firſt, to prevaile for mercy towards thoſe that count it precious and truſt in it; for them it ſaith, *Father forgive them.* But it cryes alſo for judgement againſt the deſpiſers of it, that God would avenge the contempt of it upon them; and this bloud will be heard; whatſoever it calls for, whither for mercy or for judgement.

2. And caſts contempt upon Chriſt.

This may ſerve to be a warning to all ſuch people to whom the Goſpel of Chriſt is come, let them in the fear of God take heed leſt they neglect ſo great ſalvation, and let them with thankfulneſſe and love, entertain the grace which is brought unto them, by the revelation of Jeſus Chriſt. If you become deſpiſers, God will worke ſuch things among you, as who ſo heareth them, his ears ſhall tingle, and your hearts ſhall ake in the ſuffering of them much more; for *if every tranſgreſſion and diſobedience committed* againſt the Law, or againſt the dim light of nature, *do receive a juſt recompence of reward*, if thoſe which are without the Law periſhed in thoſe ſinnes which they committed without the Law, and if thoſe which are without the Goſpell, periſh in their ignorance, becauſe they know it not, how then ſhall thoſe eſcape which have both Law of Grace and Goſpell of Grace revealed unto them, and yet do neglect thoſe great things? Be warned, and take heed; It will be your wiſedome now in this your day to conſider the things which

Uſe. To take heed of this contempt. Heb. 2.

1 Pet. 1.

Act. 1. Heb. 2. 2. 3.

concern your peace; feare *leſt you ſhould receive the grace of God in*
2 Cor. 6. 1. *vaine*; take heed of deſpiſing and ſetting light by the tydings of your ſalvation, leſt the ſame things which were ordained to be unto life, be found to be unto you unto death, *Rom.* 7. and then the greater means you have had to bring you to life, the more bitter will your death be. This is the great condemnation of the world, that when grace is revealed and tendered unto men, yet it is not received with love, that they might be ſaved by it, *Ioh* 3. 19. Where it is put away, and is not eſteemed, lamentable is the caſe of ſuch people. This made Chriſt to weep over *Jeruſalem*, *Luk.* 19. 41, 42. becauſe they knew not, they regarded not the things of their peace; no peoples caſe more to be pitied and mourned for then theirs, that enjoy the Goſpell, but eſteem it not; Let ſuch conſider what is ſaid of the *Jewes*, when they put away the Goſpell from them, they did thereby judge themſelves unworthy of eternall life, *Act.* 13. 46. Not that they did think themſelves unworthy of life, nor did they with their mouthes ſpeake any ſuch thing, but as a man may ſhew his judgement of a thing, as well by his fact, as by his words, ſo did they by their fact in that ſinfull rejecting of the Goſpell of ſalvation; they did as it were pronounce a ſentence againſt themſelves, by which all men might ſee that they were unworthy of the ſalvation preached to them; ſuch therefore as do reject the Goſpell, do by that contempt teſtifie and pronounce judgement againſt themſelves, that they are unworthy to be ſaved. Theſe as they love not the bleſſings of the Goſpel, ſo it ſhall be far from them, and as they chooſe the wayes of ſin and death, ſo it ſhall come unto them; they ſhall dye in their ſins, with a double deſtruction.

Admonition to *England*. And here, *O England*, my deare Native Countrey (whoſe wombe bare me, whoſe breaſts nouriſhed me, and in whoſe arms I ſhould deſire to dye,) give eare to one of thy children, which dearly loveth thee. Be thou exhorted thankfully to accept the grace which is now ready to be reveled unto thee. The
Luk. 3. 5, 6. way is now preparing, the high mountains, which with their ſhadows cauſed darkneſſe, are now a laying low, and the low valleys ready to be exalted, the crooked things to be made ſtraight, that all fleſh (that lives within thy borders) may ſee

the

the ſalvation of our God. Thy light is now coming, and *the glory of the Lord is now riſing upon thee*; though darkneſſe hath covered a part of thee hitherto, through the wickedneſſe of thoſe that hated light, yet now the Lord himſelfe (I truſt) will riſe upon thee, and the glory of the Lord ſhall be ſeene upon thee. Now therefore ſtirre up thy ſelfe with thankfulneſſe and joy of heart, to embrace the things of thy peace, which ſhall be brought unto thee. See that thou love the Goſpel; not in word and in ſhew onely, but in deed and in truth; and, not for novelties ſake, but for truths ſake, not becauſe it is a new way, but becauſe the grace of God which brings ſalvation, is thereby revealed. Though in reſpect of order and government, all things may become new, yet look not after new ſubſtantialls, new foundations. Thou haſt had the foundation truly laid, by many skilfull builders, many yeares agoe; onely ſome have built thereupon hay and ſtubble, in ſtead of gold and precious ſtones. Let therefore the roofe be new, but let the foundation be the ſame. Take heed of too much of that *new light* which the world is now gazing upon. Some have reported ſad things concerning thee in this reſpect; ſo much new light breaking forth, that the old zeale is almoſt extinct by it. Herein take heed. *The old way, is the good way*; this is now ready to be revealed; the time of grace is comming unto thee; this is *the accepted ſeaſon*, now is *the day of thy ſalvation*; oh be wiſe to conſider it, and walke worthy of it, eſteeming the Goſpel, as thy pearle, thy treaſure, thy crowne, thy felicitie; thou canſt not love it too dearly; make much of it therefore, otherwiſe know, the neglect of it, will bring heavieſt wrath, and thy judgement haſteneth, and ſlepeth not.

Eſa. 60. 1.

1 Cor. 3. 12.

Jer. 6. 16.

Eſa. 49. 8.

2 Cor. 6. 2.

And thou *New-England*, which art exalted in priviledges of the Goſpel above many other people, know thou the time of thy viſitation, and conſider the great things the Lord hath done for thee. The Goſpel hath free paſſage in all places where thou dwelleſt; oh that it might be glorified alſo by thee. Thou enjoyeſt many faithfull witneſſes, which have teſtified unto thee, the Goſpel of the grace of God. Thou haſt many bright ſtarres ſhining in thy firmament, to give thee the *knowledge of ſalvation from on high, to guide thy feet in the way of peace*: Be not high-minded,

To *New England*.

Luke 1. 78. 79.

minded, becauſe of thy priviledges, but feare, becauſe of thy danger. The more thou haſt committed unto thee, the more thou muſt account for. No peoples account will be heavier then thine, if thou doe not walke worthy of the meanes of thy ſalvation. The Lord looks for more from thee, then from other people; more zeale for God, more love to his truth, more juſtice and equity in thy wayes; Thou ſhouldſt be a ſpeciall people, an onely people, none like thee in all the earth: oh be ſo, in loving the Goſpel and Miniſters of it, having them *in ſingular love for their works ſake*. Glorifie thou that word of the Lord, which hath glorified thee. Take heed leſt for neglect of either, God *remove thy Candleſticke* out of the midſt of thee; leſt being now as *a Citie upon an hill*, which many ſeek unto, thou be left like *a Beacon upon the top of a mountaine*, deſolate and forſaken. If we walke unworthy of the Goſpel brought unto us, the greater our mercy hath been in the enjoying of it, the greater will our judgement be for the contempt. Be inſtructed, and take heed.

1 Theſ. 5. 13.

Apoc. 2. 5.

Mat. 5. 14.

Eſa. 30. 17.

CHAP. II.

The Jewes though for the preſent they be as priſoners in the Pit, yet they ſhall be againe delivered out of it, by vertue of the Covenant made with their Fathers.

Doct. The *Jewes* ſhall be called in againe.

THus of the preſent ſtate of the *Jewes*, they are priſoners in the pit, but though the *Jewes* be now as priſoners in the pit, living in a forlorne rejected condition, yet they ſhall againe be brought forth of the priſon-houſe, and tranſlated into the libertie of the people of God; they ſhall be called againe. This I conceive is foretold in that place of *Jeremie* before opened, *Jer.* 3. 16, 17, 18. and *Ezek.* 36. 26. &c. which *Camero* doth refer to this converſion of theirs now ſpoken of; but the 37. Chapter is more cleare, from ver. 15. to the end of the Chapter, the joyning together of thoſe two ſtickes in the hand of the Prophet, ſignifying the joyning together of *Judah* and *Iſrael* in the hand of God, when they both

both ſhall become one people unto God; thereto alſo belongs the type of the dry bones, there going before. So in *Zech.* 12. 10. *They ſhall looke on him whom they have pierced, and ſhall mourne for him, &c.* This Prophecy is yet to be fulfilled, becauſe this mourning for him was never ſeene in that Nation to this day. That Prophecy in *Zach.* 12. 10. when accompliſhed.

But ſome may ſay, that in *Joh.* 19. 36, 37. this Scripture in *Zech.* 12. 10. was then fulfilled, when they crucified him and pierced him. It's there ſaid, *This was done that it might be fulfilled, &c.* *Object.*

This Prophecy ſpeaks of two things; Firſt, That they ſhould pierce Chriſt; Secondly, That they ſhould mourne for him; now the firſt part was then accompliſhed, then was fulfilled that which was ſpoken concerning their piercing of him, but they did not then mourne for him, but it was and is to be fulfilled afterwards in times yet to come. *Anſw.*

If it be ſaid, that their mourning for him whom they pierced was fulfilled in the repentance of thoſe *Jewes* mentioned, *Act.* 2. 37. ſo as there is no further accompliſhment thereof to be looked for.

I anſwer; This that is alleadged cannot ſtand with the circumſtances expreſſed in the Text; for that mourning ſpoken of, *Zech.* 12. 10. is of ſuch a time in which God will be with *Judah*, and with the people of *Jeruſalem*, in a ſpeciall manner; in the ſiege which ſhall be againſt *Jeruſalem*, at which time God will make *Jeruſalem*, as an heavie ſtone to break in pieces all the people of the earth that lift at it, *ver.* 2. 3. And is of that time, when *Jeruſalem* ſhall be built again, upon her own foundation, even in *Jeruſalem*, ver. 6. But theſe things do not agree to that time in *Act.* 2. 37. for then *Jeruſalem* did not breake the people that lifted at it, but it ſelfe was ſhortly after broken in pieces by the *Romans*; and the Lord was not then with *Judah*, but fought againſt them; and, then was not the time of *Jeruſalems* building againe, but of its overthrow, which ſhortly enſued; this mourning therefore expreſſed in, *Zech.* 12 cannot be fulfilled by that in, *Act.* 2. 37, But ſome may ſay, this that is ſpoken of building *Jeruſalem* againe, may ſeem to import, that the *Jewes* ſhall againe repoſſeſſe their own Land, which is but a vaine conceit. But let thoſe Scriptures be examined which

ſpeak

ſpeake of their converſion, and it will appeare, that they ſpeak as punctually concerning their inhabiting againe their owne Land, and their building and dwelling in their own Cities. *Jeremy* tells us, that *the City (Jeruſalem) ſhall be builded upon her own heape*, Jer.30.18. And in Chap.31.17. *Thy children* (ſaith the Prophet) *ſhall in the end come againe to their borders*: and afterwards in *ver.*21. *Iſrael* is called upon to returne to her own Cities: *Returne, O Virgin Iſrael, to theſe thy Cities.* See alſo *Eſa.* 65.9,10. *Ezek.* 37.21,22,25. *Zech.*12.6. There is remaining in that people, a ſtrange affection unto their own Land, many very aged perſons, in the extremity of their age, uſing to take wearieſome journeys from far Countries, onely for this end, that they may dye at *Jeruſalem*; and carrying alſo with them the bones of their parents, husbands, children, and kinsfolke, whereof alſo, whole barks full not ſeldome do arrive at *Joppa*, to be conveyed and buried againe at *Jeruſalem.* But to return again to their converſion, paſſing by the Scriptures of the Old Teſtament, which might be applyed this way, which are almoſt without number; the New Teſtament alſo beares witnes to this truth, as namely that in *Matthew*, *Mat.*23.38, 39. *Your habitation ſhall be left deſolate, and yee ſhall ſee me no more, till yee ſhall ſay, Bleſſed be he that cometh in the name of the Lord.* Which words containe; Firſt, Their rejection, (*ye ſhall ſee me no more*) accompanied with the deſolation of their habitation, *verſe* 38 Secondly, Their converſion and calling again, they ſhall at laſt ſay, *Bleſſed be he that cometh in the name of the Lord*; though *time was*, when they could not endure the Children to cry (*Bleſſed*) unto him, yet the *time ſhall come*, when themſelves ſhall bleſſe him, and be made bleſſed in him. For when it's ſaid, *Ye ſhall not ſee me henceforth*, till *ye ſhall ſay, Bleſſed, &c.* though ſome doe here take the word (*till*, for *never*) as if Chriſt ſhould have ſaid, Yee ſhall never ſee me any more: and though it be granted, that the ſame word is ſometimes taken in that ſenſe, yet it is not ſo to be taken here, as is evident by comparing, *Rom.* 11. 25. with this place in *Mat.*23. where the Apoſtle tells us, that *obſtinacy is come upon the Jewes*, till *the fulneſſe of the Gentiles be come in, and then all Iſrael ſhall be ſaved.* Where the word (*till*) notes out a definite and determinate time, which ſhall have an end;

Mat.23.38, 39. cleared.

end; and whereas ſome do conceive, that this Prophecy of our Saviour Chriſt, might be fulfilled in the converſion of thoſe *Jewes* mentioned, *Act.* 2. I ſuppoſe that cannot be the accompliſhment of this Prophecy, becauſe in *ver.* 38. there is a Prophecy of deſolation of the houſe, going before their ſeeing of him, which is mentioned, *ver.* 39. But the deſolation of the houſe threatned, did not go before, but followed that converſion in *Acts* 2. And therefore there is another converſion of theirs to come, which muſt follow the deſolation of their houſe. Adde hereunto that in the 2 *Corinth.* 3.3.13,14,15,16. though the people out of blindneſſe and obſtinacy did cover their hearts then, and doth ſo ſtill to this day, yet a time ſhall come when *the covering ſhall be taken away*, and then their heart ſhall be turned to the Lord. In *Rom.* 11. the whole Chapter, the Apoſtle purpoſely ſpeaketh of the rejection of the *Jewes*, but withall ſhewes that it was neither *totall* nor *finall*; where firſt having ſhewed the reaſons of their rejection, then he comes to ſpeak of their calling again, in *ver.* 12. in thoſe words, *how much more ſhall their abundance be?* Where (*abundance*) is oppoſed to their caſting off, and therefore is to be taken for their abundant acceſſe to the faith, which ſhall be in great number; And the Apoſtle doth not onely intimate ſuch a calling of theirs, but proves it; Firſt, Becauſe if the root be holy, ſo alſo are the branches, (though ſome be for a time broken off) *ver.* 16. they belong to an holy root, and therefore they ſhall be graffed in again, becauſe God is able to do it. Secondly, From Gods unchangeableneſſe; *Gods calling is without repentance, &c.* And from all this concludes, *that all Iſrael ſhall come in and be ſaved*; which he confirmes by the teſtimony of *Eſay*, *that the Redeemer ſhall come unto them, and turne away ungodlineſſe from Jacob.* This ſome learned think was ſignified by the breaking of the Tables of the Covenant; and the renewing of them againe in *Exod.* 32. To ſhew how for their rejection of Chriſt, they ſhould be broken off, and the Covenant broken with them; but yet ſo, as that this breach ſhould at laſt be made up again; God would againe renew his Covenant with them, and take them to be his people, and he to be their God. I do not think it a nice and curious obſervation, which is made upon *Apoc.* 19.1. where after *Muſculus.*

the deſtruction of *Rome*, praiſe ſhall be given to God by the Church in the Hebrew tongue; ſurely becauſe the *Jewes* the Hebrew people, ſhall acknowledge the Lord Jeſus Chriſt with us. So that then not onely *Grecians*, (*Gentiles*) but *Hebrews*, (*Jewes*) ſhall come in, and praiſe God with us. Though they are for the preſent kept off from embracing the Chriſtian faith, by reaſon of the Idolatry of *Rome*, which they know to be ſo contrary to the Scripture, they judging all other Chriſtians by them, yet when *Rome* is fallen, and that ſtumbling block is taken out of the way, when they ſhall ſee Chriſtians generally to hate ſuch abominable Idolatry; Then Jewes and Gentiles together ſhall praiſe and confeſſe the name of the Lord Jeſus Chriſt; they ſhall then be called againe.

The reaſon hereof is,

Reaſon 1. 1. From the ſtabilitie of the Covenant made with their fathers, and this reaſon is here laid downe in my Text, by the bloud of *thy Covenant*, q. d. God made a Covenant with thy fathers, which thou haſt an intereſt in, and therefore by vertue of this Covenant, for this Covenant ſake, thou ſhalt be brought out of this priſon, in which thou art now holden; and thereto agrees that in *Rom.* 11. 28. they are *beloved for their fathers ſake.*

Reaſon 2. 2 From the Condition of the kingdome of Chriſt, which is ſuch, that it muſt for ever increaſe; as *Eſay* ſaith, *Of the increaſe of his kingdome there is no end*, Eſa. 9. 7. He doth not ſay, of his kingdome there ſhall be no end, but *of the increaſe* of his kingdome. If he had ſaid, of his kingdome there ſhall be no end, it might have been true, though it had decreaſed age after age, &c. but he ſpeakes thus, that of the *increaſe* of his government and kingdome there ſhall be no end, to let us know the kingdome of Chriſt muſt ſtill increaſe; it is therefore compared to a graine of muſtard-ſeed, which growes to a great tree, *Mat.* 13. And is like that little ſtone, *Dan.* 2. 35. which grew till it filled the earth. Obſerve how it hath increaſed, firſt it was ſhut up in the bounds of *Judea*; then in the dayes of the Apoſtles it began to ſpread abroad among the Gentiles; but, the Gentiles were ſo received in, that moſt part of the *Jewes* were then caſt off. And therefore yet further, there ſhall be a greater increaſe of this.

this kingdome, when the Nation of the *Jewes* ſhall be brought in againe, and the reſt of the Gentiles together with them, and then ſhall that be fulfilled, that *all the kingdomes of the earth ſhall be the kingdomes of the Lord Chriſt*, Apoc. 11. 15.

Uſe 1. Help forward the *Jewes* converſion.

To ſtirre up every one to help forward this glorious work of the Jewes converſion; they were ſometimes the chiefe, and the firſt borne; though now their dignitie is gone, and they are as priſoners in the pit; help we to reſtore them to their former libertie, lift them out of the pit into which they are fallen; If it were but our enemies beaſt, we were bound to help it out, how much more theſe that have been the people of God, and have ſuch promiſes made unto them?

Queſt. What ſhall we doe to helpe forward their calling and converſion?

Anſw. 1. Hindrances of the *Jewes* converſion.

Take away (as much as in us lyes) the ſtumbling blocks, which hinder their coming in; and theſe blockes are two; Firſt, The one is the Idolatry of Chriſtian Churches, eſpecially that of *Rome*; whiles we doe any thing to uphold theſe Idolatries, we doe put the ſtumbling block before them, to hinder them; but take away theſe ſtones and blocks which they ſtumble at, and then their way will be more eaſie and plaine. Secondly, The other is the carnalneſſe and licentiouſneſſe of the lives of Chriſtians, this is a great ſtumbling block unto them; remove this from before them, let them ſee a ſpirit of grace ſhining upon us, and appearing in our lives: and then we ſhall make plaine the way of the Lord for them to returne to *Sion*; ſee *Eſay* 57. 14.

2. Intreat the Lord for them, that he would viſit them in due time, be we their remembrancers before the Lord; they have long lyen in the dungeon, as *Eſa.* 42. 22. and been made a prey of, and there hath been none to ſay, *reſtore*; let us therefore ſpeake unto God in their behalfe, and ſay, Lord reſtore thy ancient people, bring them back to the fellowſhip of thy Church; take to you the words of *Micah*, Chap. 7. 14. *Feed thy people with thy rod, and the flock of thine inheritance in the middeſt of Carmell; let them feed in Baſhan and Gilead, as in old time*; commend their eſtate unto God, and the rather ſhould wee doe this, Becauſe

Five Motives to pray for them.

1. They prayed for us when we were no people, that we might be the people of God, *Pſal.* 67. 1, 2. When the ſalvation of God was revealed to them, they prayed that it might be revealed unto us; *Wee have a little ſiſter* (ſaid they) *Cant.* 8. 8. They took thought for us, we being then that little ſiſter, and ſo let us doe for them.

2. It is from them that the meanes of ſalvation is come to us, The Law is called *their* Law, *Joh.* 10. 34. It was given as an inheritance to the children of *Iſrael*, Deut. 33. 4. And the ſpirituall things of the Goſpel, are called *their* ſpirituall things, *Rom.* 15. 27. And thence is that in *Eſa.* 2. 3. *The Law ſhall goe forth of Sion, and the word of the Lord from Jeruſalem*: yea, and *of them* came Chriſt concerning the fleſh, *Rom.* 9. All the meanes of grace and ſalvation, are *theirs* firſt, and from *them* they come unto us; and thence it is that Chriſt himſelfe tells us, *That ſalvation is of the Jewes*, Joh. 4. 22. Wee owe them this therefore, as a requitall unto them.

3. Conſider a further good that ſhall come unto our ſelves by *their* calling unto Chriſt; there ſhall be an increaſe of bleſſing coming to our ſelves. Great light ſhall be manifeſted, and *knowledge ſhall increaſe*, Eſa. 24. *ult.* The light of the Sunne, and of the Moone ſhall be darkned, by the light which ſhall come from that Church, the light of the Jewiſh Church which was but as the light of the Moone, and the light of the Gentile Churches, which is as the Sunne, ſhall both be dim in compariſon of the light which ſhall be in that Church, when the glory of the Lord is riſen upon them. See *Eſa.* 60. 1, 2. which ſpeakes of the eſtate of the Jewiſh Church after their calling, as appears by that which goes before, Chap. 59. end. Many of thoſe dark Prophecies, which now lye hid in obſcuritie, ſhall then be brought to light; the accompliſhment of them will then give us the interpretation.

4. Admit we neither had received benefit from them hitherto, nor could expect any further bleſſing hereafter, yet conſider the glory which ſhall then come to Chriſt by their coming in, the glory of his kingdome ſhall be enlarged, *Jeruſalem* ſhall be a throne of glory to him, Jer. 3. 17. then ſhall the Lord be glorified in them, all the houſe of *Iſrael* ſhall glory in the Lord,

Eſa.

Eſa. 45. 25. and ſhall draw others of the Gentiles unto them.

5. If there were neither good to our ſelves, nor glory to Chriſt by their calling, yet even pitie and compaſſion ſhould move us; conſider who they are, even the children of *Abraham* our father, and *Sarah* our mother; they are our brethren, and our fleſh; and how ſhould it pitie us to ſee the children of our father in the dungeon, and priſon-pit? Oh pray for them, that the bleſſing of *Abraham* their father may come upon them.

Uſe 2. Comfort to godly parents concerning their children.

For conſolation to ſuch parents as have entered into a Covenant with the Lord, and have in truth given up themſelves unto him to be his people, they may be aſſured, that the vertue, the bleſſing, and efficacy of the Covenant ſhall never be diſanulled, but it ſhall goe on to you and your children for ever; by your Covenant, you have ſuch hold of God, that you may be aſſured, he will be a God, not to you onely, but to a thouſand generations after you: not but that there may be an interruption for a time, but the ſtrength of the Covenant will take hold againe, ſo as there ſhall not faile, but ſome of your ſeed ſhall ſtand before the Lord, to ſerve him for ever. This you ſee fulfilled in the people of the *Jewes*, though there hath been a breaking off for a time, yet the Covenant will bring them in again, and Gods Covenant is the ſame with you, as it was with *Abraham*, and therefore looke what mercy *Abrahams* ſeed have belonging to them, the ſame doth belong to yours alſo; therefore give up your ſelves unto God, make a Covenant with him, and this your Covenant ſhall draw in your children to partake of the bleſſing and grace of the Covenant with you, even to many generations, never to be broken off.

Uſe 3. Comfort for children of godly parents.

It may alſo ſerve for a conſolation unto ſuch children as are deſcended from parents that have been in Covenant with God, they may goe to God, and plead the Covenant of their fathers, and hope to be received to favour. The people of *Iſrael* in their diſtreſſes, ordinarily uſed to plead the Covenant which God had made with *Abraham*, *Iſaac*, and *Jacob*; as *Exod.* 32.13 *Deut.* 9.26,27. If you have had godly parents, though you have walked frowardly againſt God, yet caſt not away all hope, but remember the Covenant the Lord hath made with thy fathers, and entreat that it may be extended unto thee. The Lord himſelfe

ſelfe lays this foundation of comfort for ſuch children, *Eſa.* 51. 1, 2. Looke unto the rocke whence yee are hewen, conſider *Abraham* your father, *q. d.* Conſider what mercy I ſhewed unto him, and the ſame mercy expect for your ſelves; the oyle that is powred out upon the head, will run down to the reſt of the members.

Pſal. 133. 2.

CHAP. III.

The ſtate of all men being by nature the ſame as the ſtate of the Jewes, we alſo as well as they muſt be in Covenant with God, that wee may be ſaved out of the pit of perdition.

THus wee have heard the ſcope of theſe words, as they reſpect the *Jewes* in particular, to whom they were firſt ſpoken; let us now a little further conſider of them, as they concerne our ſelves. What was ſpoken of them, is appliable to all that are in the ſame eſtate with them; There is by nature but one eſtate of all men, whether Jewes or Gentiles, whether we ſpeake of ſin or miſery; thereupon it is that what *Eſay* before ſpake of the diſpoſition and ſinne of the Jewes, in *Eſa.* 59. 7, 8. the ſame doth the Apoſtle apply generally unto all men, *Rom.* 3. 15, 16, 17. As ſhewing thereby what is ſpoken of the ſin of one people, may be ſpoken of all, which are in the ſame naturall eſtate with them; there may be *ſeverall degrees* both of ſin and miſery in ſeverall people, *but the eſtate is the ſame* in all. It was noted before, how the eſtate of the Jewes in their Babyloniſh captivitie, was applied to three other things, as types of them.

There is but one eſtate of all men, whether Jewes or Gentiles.

First, to the naturall eſtate of all men, who are in ſpirituall bondage, as *they* were in outward:

Secondly, to the captivity of the Church under *Antichriſt*:

Thirdly, to the preſent ſervile condition which the *Jewes* are in.

Now, theſe three are not things ſo different in nature, that they cannot ſometimes meet all together in one, they being but as ſo many ſeverall degrees of one and the ſame naturall eſtate.

First,

First, ſome are meerly naturall, and no more, as not having gone ſo far, as to defile themſelves with the abominations of the Whore of *Rome*.

Secondly, others have proceeded further, and dallied with that Strumpet, and gone in unto her, and have drunk of the wine of her fornication.

Thirdly, others have gone further then both the former, even to the execrable malice of the Jewes, ſo as to hate and maligne the wayes of Chriſt, as the Jewes do accurſe his name at this day. Now, whether we conſider one or other of theſe, they are all but ſo many ſeveral degrees of the ſame eſtate of nature. And ſo there being but one eſtate of all men, therefore, what is truly ſaid of one, may be truly ſaid of all, only *reſerving* to each of them that *particular degree* of ſin or miſery, which is proper to them, but the ſame eſtate is common to all. So that the Jewes being for their ſin caſt off, and become priſoners in the pit, this their eſtate may fitly be applyed to all men that are in the ſame naturall eſtate, excepting onely the particular degree, as is before expreſſed; as the promiſes made to them may in their heighth and excellency belong to them alone, and yet the ſame promiſes, in the ſubſtance of them, do belong unto all the faithfull: ſo it is concerning their ſin and miſery which lies upon them; a particular degree thereof may be proper unto them, but the ſame eſtate is common to all. So then draw we unto our ſelves that which is here ſpoken of the *Jewes*, and then the ſumm of this Text is this, that even as they, ſo we, are naturally in the Priſon pit, till we be brought forth by the blood of the Covenant applied unto us. Let me explaine the words a little, and ſo make way for the Obſervations.

What is meant by the *Pit* here ſpoken of?

So far as concernes the *Iewes*, it notes out the preſent outward thraldom in which they are holden under the Nations among which they live; as alſo that ſpirituall captivity in which they lye, being ſhut up under ſin and unbeliefe, as it is expreſſed, *Rom.* 11. 32. And in this latter reſpect, it is common to us with them; we being all of us captives under the dominion of our ſpirituall enemies, as well as they.

What is the water here ſpoken of? the pit wherein there is

no

no water? the idle toyes, and Frier-like conceits about Purgatory drawne from hence, I paſſe by, as not worthy ſpending time about them. Waters in Scripture ſignifie two things; ſometimes they ſignifie affliction, ſorrow, danger, trouble, and perplexity, as we may ſee in *Pſal.* 18.16. *Pſal.*32.6. and 69. 1,2. Sometimes again they are taken in a quite contrary ſenſe, ſignifying joy, comfort, and refreſhing, as in *Pſal.* 23.2. *Iſa.*12. 3. *Ier.*2.13. where the Lord compares himſelf to a Fountain of living waters, which gives plenteous refreſhing and conſolation. In this later ſenſe it is taken here in this Text, for joy or comfort; ſo that the meaning is, that as the *Jewes*, ſo we, one and other of us, we are ſhut up as priſoners in the dungeon and pit of the Priſon, where there is no water of comfort to refreſh our ſouls withall; we may finde dirt and mire there, in which we may ſtick faſt, as *Ieremiah* did, in his priſon, but there is no water of comfort to be found there. The looſing, or ſending forth of the Pit, is the deliverance and freedom, which comes by the bloud of Jeſus Chriſt, called here, The bloud of the Covenant: Firſt, becauſe it ratifieth the Covenant betwixt God and us, as we ſhall ſee afterwards, Secondly, because the Covenant directs us to the bloud of Chriſt to ſeek our freedome thereby, *&c.*

Thus having the ſenſe, we may in the words conſider theſe two things:

1. The naturall eſtate of men, ſet forth in two degrees:
   1. We are priſoners in the pit, captives.
   2. Deſtitute of all comfort, being in a pit wherein is no water.
2. The promiſe of deliverance, *I have looſed*, that is, *wil looſe I will grant a deliverance*; and this is ſet forth,

Firſt, by the moving cauſe, namely, Gods free grace, not expreſſed, but implyed in this, when it's ſaid, *By thy Covenant I will ſend forth*, &c. *q.d.* by that free goodneſſe and grace of mine, by which I firſt entred into a Covenant with thee, and for thee, will I ſend thee deliverance out of this miſery.

Secondly, by the meriting cauſe of it, *The bloud of the Covenant*, the bloud of Chriſt; for though the deliverance be free to us, by free grace in reſpect of any thing done by us; yet it is obtained for us by the bloud of Chriſt. From

From all together, obſerve theſe four things:

1. That we are all naturally in a ſtate of bondage, as priſoners in the pit.

2. That ſo long as we continue in this eſtate, nothing that we do enjoy, can give us any ſound comfort; there is no water in the pit.

3. That though our condition be thus miſerable and comfortleſſe, yet there is both freedome from this bondage, and comfort to be obtained by the bloud of the Covenant; in Chriſt there is both an opening of the priſon, to thoſe that are bound, and fountains of living water, to refreſh the thirſty ſouls.

4. That whatſoever ſalvation and deliverance God gives unto his people, in ſetting them free from this miſery, he doth it by vertue of, and according to his Covenant. Theſe are the ſumme of all.

Theſe four points the Text offers to our conſideration, all which, though handled publikely, and intended to have been publiſhed with that which now comes forth; yet finding the Treatiſe to grow bigger then I thought in the beginning, I have now upon ſecond conſideration, reſolved to ſuppreſſe the three firſt obſervations, and to inſiſt onely upon the fourth, as being that which is moſt pertinent to the preſent ſcope intended. The thing then which here we have now to conſider, is this, *ſc.*

Doct. 4. Salvation is conveyed by Covenant.

That all the deliverances and ſalvation, which the Lord communicates to his people, he doth it by vertue of, and according to his covenant. So in the Text, *by the bloud of thy Covenant I have*, &c. He doth not ſay by bloud ſimply, but *by the bloud of the Covenant*, becauſe the bloud goes with the Covenant betwixt God and us. Hence it is, that we reade in 2 *Sam* 23. 5. when *David* looked at the *Covenant* which God had made with him, he makes *that* the ground and foundation of all the mercy and deliverance which he obtained: Herein (ſaith he) is all my ſalvation, that *God hath made with me a ſure Covenant*. Conſider the truth of this point, both in temporary deliverance, and ſpirituall ſalvations, (as the Text points at both, as we ſhewed before:) Firſt, concerning temporall deliverances, ſee what God ſaith unto *Noah*, concerning his deliverance from the flood, *Gen.* 6. 18. with *Chap.* 8. 1. *With thee will I eſtabliſh my Co-*

This is ſhewed 1. in temporary ſalvations.

venant,

venant, &c. and then God remembers *Noah*, and all that was with him in the Ark, and brought them to dry land againe; his deliverance was given him by Covenant: See alſo, *Exod.* 6. 4, 5, 6. God promiſes to bring his people from under the *Egyptian* bondage, and why ſo? becauſe he remembred his Covenant with their fathers: In *Levit.*26.25. 44, 45. The Lord tells them, *verſ.* 25. that if they ſinned againſt him, he would avenge upon them the quarrell of his Covenant; but yet in *verſ.* 44, 45. if they returned to him, he would remember *the Covenant* which he had made with them, and deliver them out of their captivitie.

2. In ſpirituall ſalvation.

Secondly, all ſpirituall ſalvation is communicated by Gods Covenant, *Pſal.* 111. 9. he ſent redemption to his people, becauſe he was ever mindfull of his Covenant, he *commanded* his Covenant for ever, as the word is there, *i.e.* he commanded it to ſtand faſt for ever: So in *Mic.* 7. 17, 18. he will return and have compaſſion upon us, and forgive our iniquities, what is the foundation of this? he will remember his Covenant which he hath made with us, *Luke* 1. 74. that he might ſhew himſelfe mindfull of his holy Covenant, therefore he ſent the Lord Jeſus to performe the work of redemption for his people: as in the beginning, when God firſt promiſed life to *Adam*, it was not without a Covenant made with him, (though not the ſame that we muſt look for life by, (as we ſhall ſee more afterwards) yet God made a Covenant with him (*Doe this and live*;) ſo it is now with us; it is by vertue of the Covenant, that wee muſt expect life and ſalvation from Gods hand, the beginning of our ſalvation (which is begun in the firſt grace given to us in our converſion, and turning unto God) is given unto us according to the covenant begun with us in Chriſt, and the end of our ſalvation is according to the covenant which he makes with our ſelves, in our own perſons.

The grounds and reaſons why the Lord taketh this courſe to convey life and bleſſedneſſe to us by covenant, are theſe:

Reaſon 1. Thereby God doth ſhew forth his faithfulneſſe.

God doth herein wonderfully glorifie himſelfe in the manifeſtation of his faithfulneſſe and truth, in keeping covenant with his people; God ſaith in Scripture ſometimes he will doe this, or that, and you *ſhall know* that I am the Lord; *Gods glory*

is

is in being known, Rom. 2. 5. and 9 22. God will have his wrath and power known, & ſo alſo his faithfulneſſe, for that is a part of his Name, whereby he is made known unto us, and he is not fully known, neither can be glorified, till his faithfulneſſe be made known. In *Apoc.* 19. 11. God is called *faithfull* and *true*, and that is his name; now we could never have known Gods faithfulneſſe, & truth, if he had not entred into covenant with us. God might have ſhewed forth his power, mercy, and goodneſſe, without any promiſe or covenant, but his faithfulneſſe could not be known, and therefore ſaith *Moſes*, Deut. 7. 9. The Lord hath ſet his love upon you, and choſen you above any other people, that you might know he is the Lord, *the faithfull God*, &c. therein God ſhewes his faithfulneſſe in performing his covenant with their fathers, by chooſing their ſeed to be a people unto him. And the Apoſtle alſo, when he ſpeaks of Chriſts coming in the fleſh, attributes it to Gods truth and faithfulneſſe, in keeping covenant with their fathers, *Rom.* 15. 8, 9. It was *mercy to the Gentiles* (as he ſaith, that *the Gentiles* might glorifie God *for his mercy*) but it was *truth and faithfulneſſe to the* Jewes; if he had never entred into covenant with us, he might have manifeſted mercy unto us, but he could never have made knowne his faithfulneſſe.

Reaſon 2. By Covenant God bindes his people faſter unto him.

The Lord doth it to this end, to bind his people the faſter to himſelf, that he might keep them in more faithfull dependance upon him, and conſtant walking with him. A covenant binds on both parts; the Lord doth not bind himſelf to us, and leave us free; the confederacy is mutuall. In *Gen.* 31. 44. ſaith *Laban* to *Jacob*, *Let us make a covenant, I and thou*, &c. not I alone with thee, nor thou alone with me, but *I and thou*, both one with another; ſo it is betwixt the Lord and us, there is a mutuall tie; the Lord is pleaſed to tie himſelfe to us, and we are bound alſo, and tied to him; hence, ſaith the Lord, in *Jerem.* 13. 11. *I have tied the whole houſe of Iſrael to me*; In what bond were they tied? in the bond of the covenant, as it is, *Ezek.* 20. 37. The Lord ſees how ſlippery and unſtable our hearts are, how apt wee are to ſtart aſide from our duty towards him, as *Jer.* 14. 10. *we love to wander*, like ſheep that ſtraggle from the fold; and therefore to prevent this unconſtancy and unſettledneſſe, and to keep our

hearts more ſtable in our obedient walking before him, therefore he bindes us in the bond of the Covenant: Hence ſaith the Lord to *Abraham*, Gen. 17.7. *I will ſtabliſh my Covenant with thee*; and then in *verſ.* 9. he addes, *thou ſhalt therefore keep my Covenant.* *Abraham* muſt keep covenant with God, as he looks for bleſſing from him.

Reaſon 3. It is for the comfort of Gods people.

The Lord doth it for the ſtronger conſolation of his people, that in all their diſtreſſes and difficulties, they might ever have recourſe to the faithfulneſſe of the Covenant, which the Lord hath made with them, he is a God that cannot lie, nor alter the things which have gone out of his lips, and therefore we have the ſtronger conſolation, *Heb.* 6.17, 18. his promiſes being *yea and Amen*, which cannot faile, 2 *Cor.* 1. 20. This was *Davids* ſtay, 1 *Chron.* 17. *ult.* though friends be unfaithfull, and may deceive, yet the Lord is faithfull, and cannot fail his people; this is the foundation of their comfort, a rock for them to ſtand upon when the ſtorms blow, and the waters beat, and they find themſelves deſtitute of all other comfort and help.

Reaſon 4. Hereby God honours his people.

The Lord doth hereby put an honour upon his people, which he enters into covenant with, he puts a kinde of royalty and dignity upon them, when it ſhall be ſeen they are a people in covenant with the moſt high God. In *Jer.* 13. 11. I have tied them to me, that they might be my people, and that they might *have a name, and a praiſe, and a glory.* And in *Deut.* 26. 18, 19. the Lord hath avouched thee to be his people, *to make thee high* above all people, *&c.* In *Zech.* 11. *The firſt ſtaffe*, which is interpreted to be the *Covenant* betwixt God and his people, (as is plainly expreſſed, *verſ.* 10.) is called by the name of *Beauty*, becauſe this is the beauty and glory of any people, to be in covenant with God; theſe are the ends, why God enters into covenant with his people, and by vertue of it, paſſeth over all the ſalvation which he intends to beſtow upon them.

CHAP.

CHAP. IV.

A queſtion anſwered, whether the Covenant by which we are ſaved, be made onely with Chriſt, or with us alſo?

BEfore I come to the Uſe, I will clear one doubt which is made by ſome.

Object. It is granted (will ſome ſay) that there is a covenant by which God conveys ſalvation unto his people, but not ſuch a covenant as hath been mentioned betwixt God and us, but onely between God and Chriſt, and by vertue of that covenant, betwixt God the Father, and the Son, we have life and ſalvation made good unto us.

Anſw. The covenant betwixt God the Father and the Son.

That there is a covenant paſſed betwixt the Father and the Son, concerning our ſalvation, I willingly grant, and ſhall open and confirme by Scripture. The whole buſineſſe of our ſalvation was firſt tranſacted between the Father and Chriſt, before it was revealed to us; hence we are ſaid to be given unto Chriſt, *Joh.* 17. 6. 10. as if the Father ſhould ſay to the Son. Theſe I take to be veſſels of mercy, and theſe thou ſhalt bring unto me, for they will deſtroy themſelves, but thou ſhalt ſave them out of their loſt eſtate; and then the Son taketh them at his Fathers hand, and looking at his Fathers will, (*Joh* 6. 37. 39.) he taketh care that none be loſt of them which his Father hath given him. This Covenant is expreſſed in Scripture,

Firſt on the Fathers part, and here,

1. On the Fathers part.

1. There is a deſignation and appointment of Chriſt the Son, to the office of Mediatorſhip, to be a meanes of bringing us back to God, and into a Covenant with him; Hence Chriſt is ſaid to be ſealed by the Father, *Joh.* 6. 27. *as marked out* for ſuch a purpoſe, 1 *Pet.* 1. 18. He was ordained in the counſell of the Father, before the foundation of the world; hence alſo ſaid to be choſen of the Father, *Iſa.* 42. 1. noting out his deſignation to this work.

2. There is a commandment from the Father to the Son, which he muſt ſubmit unto, and obey, thereby to effect the ſalvation of his people; he had a commandment what to teach and

and inſtruct them in, as the Prophet of the Church, *Ioh.* 12. 49. He had a commandment to enlighten the Elect with the knowledge of the truth, *Iſai.* 42. 6, 7. to be a light to the *Gentiles*, to open their eyes, &c. A commandment alſo he had, to lay downe his life for thoſe that are given unto him, *Ioh.* 10. 18. and to be tender over the Lambes, carrying them in his boſome, *Iſai.* 40. 11.

3. There is a promiſe from the Father to the Son, the Father covenants with him: Firſt, to give him the Spirit in an abundant meaſure; *Iſai.* 42:1. *Iſai.* 11. 1. 2. the Spirit ſhal reſt upon him: Secondly, he makes him a promiſe of aſſiſtance and help in this great worke of our redemption, *Iſai.* 42. 6. *I will hold thy hand*; What is the meaning of that? ſee *Iſa.* 45. 1. ſaith God of *Cyrus*, *Whoſe right hand I have holden*, that is, I have ſtrengthned him to conquer the Nations; ſo God promiſeth he will hold the hand of Chriſt, that though he met with ſtrong oppoſitions, yet he would ſo ſtrengthen him with his power, that he ſhould not be diſcouraged, *Iſa.* 42:4. Thirdly, a promiſe of bleſſed ſucceſſe, that he ſhall not labour in vaine, *Iſa.* 53. 10. he ſhall ſee his ſeed, the ſufferings of Chriſt, were *dolores parturientis* as a woman with child, though ſhe ſuffer many pains, yet ſhe ſees her child at laſt; ſo ſhall Chriſt ſee many believing on his name, ſee *Iſa.* 55. 5. they are the words of promiſe made by the Father to the Son, that nations that know him not, ſhould run unto him: Fourthly, a promiſe of rule and dominion, that he ſhall have dominion over all thoſe that are ſaved by him; this ſoveraignty and rule is promiſed to him in *Iſa.* 40. 10. The Lord Chriſt ſhall come with power, *and his arm ſhal rule for him:* and *Iſa.* 42. 4. *He ſhall ſet judgement in the earth; and the Iſles ſhall wait for his Law*, to ſubmit themſelves unto it; and thence it's ſaid in *Micha.* 4. 3. *that he ſhall judge among many Nations*, &c. that is, rule, order, command, and direct, as a Judge and Ruler among his people; the which promiſe is now accompliſhed all judgement being committed to to the Son, *Joh.* 5. 22. Fiftly, a promiſe of glory to follow, and that, firſt to Chriſt himſelfe, and then to the members of Chriſt; To Chriſt himſelfe, *Iſai.* 55. 5. *A nation ſhall run to thee, becauſe I have glorified thee*; they are the words of God the Father

ther to Christ the Son, promising to him glory, and such glory as should make the Nations of the world run unto him: So also to the members of Christ; there is a promise of glory unto them, which promise was made knowne to Christ from the beginning, and Christ brings out that secret, out of the bosome of the Father, and reveals it to his Disciples. *It is* (saith he) *my Fathers pleasure, to give you a Kingdome*; Christ knew the Fathers will, by the Covenant passing between the Father and him, and this will of the Father, concerning the glory promised to them, Christ doth bring forth to light. Thus we see there is a covenant on the Fathers part, now see it on Christs part; where,

On the Sons part.

1. There is an acceptation of the Office, to which he was designed by the Father, he did not take the Office of Mediatorship upon himself, but first the Father calls him unto it, and then the Son accepts it, and saith, *Lo; I come*, Heb. 5.4, 5. *Psal.* 40.7,8. *Heb.*10.7.

2. There is a promise on Christs part to depend and trust upon the Father for help, according to the promise made by the Father: thus *Heb.*2.13. the Apostle brings in Christ, promising confidence and affiance in the Father, *I will trust in him*; and *Isaiah* brings him in as looking for helpe from God, *The Lord will help me*, though I have many against me, (men and devils) yet the Lord will helpe me, *Isai.* 50.7.9. he promises to wait upon his Father for support and strength: whereto agrees also that in *Isai.*49.5. *My God shall be my strength.*

3. A promise of submission to his Fathers will, in bearing the reproaches and injuries that should be done unto him, and to lay down his life for those that were given to him by the Father, *Esai.*50.5,6. *Joh.* 10.17,18. And according to all this which Christ thus Covenanted with the Father, he was carefull to discharge the same, *Joh.*17.4.6. *Joh.*12.49,50.

4. According to all this Covenant passed betwixt the Father and Christ, Christ expects the glory which was promised, to himselfe, and to his members. To himselfe, *Ioh.* 17.5. and to his members, *Ioh.*17.24. He expects the accomplishment of both from the Father.

Thus far then I grant a Covenant betwixt God the Father and

and Chriſt; and hence it is that God is called *the God and Father of our Lord Jeſus Chriſt*, Epheſ. 1.3. which is by reaſon of the Covenant betwixt them; But if any ſhall hereupon conclude, that there is no Covenant paſſing betwixt God and us, then I ſay, they deny that which is as cleer in Scripture, as the Sun-ſhining at noon day. I may ſay of them, as the Apoſtle doth of ſome, 1 *Tim.* 1. 7. that *when they would be teachers, they underſtand not what they ſay, nor whereof they affirme.* There is therefore a Covenant paſſing betwixt God and man, which I will prove by theſe evidences.

There is a Covenant not only betwixt the Father & the Son, but betwixt God and man.

1. Conſider thoſe expreſſe teſtimonies wherein mention is made of Gods Covenanting with the people of *Iſrael*, which muſt needs hold forth a Covenant between God and man; Thus in *Deut.* 4.23. *Take heed to your ſelves, leſt you forget the Covenant which the Lord hath made with you, &c.* So in *Iſai.* 55.1,2,3. where the Lord calls every one that thirſts after life, to come unto him: Theſe are called *to enter into the Covenant with God*; but theſe ſpeeches cannot be applyed to Chriſt; but to us, that we ſhould come to Chriſt, and through him make up an everlaſting Covenant betwixt God and us: ſee alſo *Jer.* 31.31. I will make a new Covenant *with the houſe of Iſrael and Judah*; and in *Ezek.* 20.32. (ſaith God) *I will bring them into the bond of the Covenant*; which places hold forth a Covenant between God and man.

2. Conſider more particularly ſuch teſtimonies as doe expreſſe Gods Covenant with ſundry particular Saints, as with *Abraham*, *Gen.* 15.18. and 17.2.4.7. and the same renewed to *Iſaac*, *Gen.* 26.3. and confirmed to *Jacob*, *Gen.* 35.12. all mentioned together, *Levit.* 26.42. *Pſalm.* 83.3. 2 *Chron.* 13.5. I thinke that there is none ſo ſottiſh as to ſay, theſe perſons were Chriſt.

3. Leſt any ſhould ſay, It's true, God makes a Covenant with us, but it is made with us, not in our perſons, but in Chriſt; Therefore in the third place, conſider ſuch Scriptures as do not onely expreſſe a Covenant *of God* made *with us*, but a Covenant on *our part* made *with God*, as *Pſal.* 50.5. *Call my ſaints together, that make a Covenant with me with ſacrifice*; the Saints make a Covenant with God. Hence *we* are ſaid, to *paſſe into* Cove-

Covenant with the Lord, *Deut.* 29. 12. as God for his part enters into Covenant with us, ſo do we alſo with him.

4. Conſider thoſe places frequently uſed in Scripture, in which we are ſaid ſometimes to *keep Covenant*, as *Pſal.* 25. 10. *Pſal.* 44. 17. & 103. 17. 18. Sometimes to *tranſgreſſe and breake Covenant*, Gen. 17. 14. and not to be faithfull *in Covenant*, Levit. 26. 15. From which places I argue thus; Thoſe that either keep or break Covenant, thoſe are in Covenant, and do make a Covenant with God, but *wee* are ſaid to break or keep Covenant; *Ergo.*

5. Conſider that the Covenant made with Chriſt concerning us, was made from everlaſting, 2 *Tim.* 1. 9. & *Tit.* 1. 2. The promiſe was made to Chriſt before the foundation of the world, but there is a Covenant alſo made in time, *Deut.* 29. 12. noted in theſe words (*this day*) if there were no other Covenant between God and us, but what is made with Chriſt, then it could not be ſaid to be (*to day*) becauſe the Covenant made with Chriſt, was before the world was, and therefore the Covenant and promiſe that is made (*to day*) muſt needs be made with us.

6. That Covenant of which Chriſt is the Teſtator, muſt needs be a covenant with us, elſe if the covenant were made onely with Chriſt, then he muſt be both Teſtator, and the party to whom the Teſtament and Legacies are bequeathed, which is abſurd. Men do not uſe to bequeath a teſtament to themſelves, but Chriſt is appointed the Teſtator, *Heb.* 9 In the Covenant between the Father & Chriſt, there he is a party, not the Teſtator, but in this he is the Teſtator, therefore beſides the covenant between God and Chriſt, there is alſo a Covenant between God and us, and therefore the covenant is not made with Chriſt alone, but with us alſo.

7. A ſeventh argument may be taken from the parity and likeneſſe between the Covenant of workes, and the covenant of grace, though there be great difference between them, as ſhal be ſhewed afterward, yet they agree in this, in that they are both made betwixt the ſame parties, and perſons, between God and man; God made a covenant of workes with *Adam*, and that being broken, he comes and makes with him a new covenant of grace through Chriſt, *Gen.* 3. 15. *The ſeed of the woman*

ſhall break the Serpents head; one of theſe covenants comes in the room and ſtead of the other, and therefore the parties covenanting are the ſame, God and *Adam* in the firſt covenant, the ſame God and the ſame *Adam* in the ſecond covenant.

8. From the end and uſe of the Sacraments, which is to confirme the covenant of grace, as being the ſeales of it, *Rom.* 4.11. Now in reaſon, theſe two muſt go together, the covenant and the ſeal of it; It were a fond thing in a man to make a covenant with one, and to give the ſeals to another, they muſt have the ſeals, that have the covenant made with them, but the ſeales of the covenant (the Sacraments) are given to us; and therefore the covenant is made with us alſo.

9. If there be no promiſe or covenant made to us, (as ſome would have it) then infidelity and unbeliefe is in us no ſin; for as the Apoſtle ſaith, *Where there is no law or Commandment, there is no tranſgreſſion*; ſo where is no promiſe, there is no unbeliefe. When God promiſeth, and yet then we believe not, this makes unbelief a great ſin, but if we have no promiſe made unto us, then are we not bound to believed; and ſo our not believing, is no ſin.

10. The contrary doctrine is a doctrine tending to licentiouſneſſe; for as the covenant tends (as we have heard) to bind us faſter to God, to walke before him in obedience; ſo on the contrary, to ſay that there is no covenant between God and us, it opens a gap to looſeneſſe of ſpirit, for if there be no covenant, then cannot a man be charged with unfaithfulneſſe to God, though he walke never ſo looſely. And therefore let ſuch men as broach ſuch tenets take heed, leſt whilſt they teach ſuch liberty, they be found to be the ſervants of corruption, 2 *Pet.* 2.19. Theſe are the arguments to prove, that there is a covenant between God and man.

CHAP.

CHAP. V.

The clearing of that place in Gal. 3. 16. *concerning the one ſeed to which the promiſes are made.*

THere is a ſeeming ſtrong objection againſt this truth, taken from that ſpeech of the Apoſtle, *Gal.* 3. 16. where it is ſaid, *The promiſes are made to* Abraham *and to his ſeed, not ſeeds, as ſpeaking of many, but ſeed, as ſpeaking of one*; and that one ſeed is Chriſt, and therefore there is no covenant or promiſe at all made to us, but onely with Chriſt, or to Chriſt. *Object.* Gal. 3. 16. opened.

The Objection is weighty in outward appearance, and yet there is more in the Text againſt them that bring it, then for them; for the promiſes are expreſly ſaid to be made to *Abraham*, as well as to his ſeed, which is againſt the tenet they bring it for; Indeed it ſeemes thus far to make for them, that they are made only to one ſeed of *Abraham*, which is Chriſt, but in the other it makes flat againſt them, becauſe they are made to *Abraham*, and therefore not to his ſeed onely, which is Chriſt, but to thoſe that are faithfull and believing, as *Abraham* was. If therefore any will maintaine, that God makes no promiſe or covenant with us, but onely with Chriſt, then let them anſwer the Apoſtle in the ſame place, urged by themſelves; Let them tell us how the promiſes were made unto *Abraham*, if they are made onely to Chriſt; Let them ſhew how the promiſe is made only to Chriſt, and yet with all made to *Abraham*, and then we will ſhew how they are made to Chriſt onely, and yet made to us alſo. Untill they have untyed this knot, we might leave them without further anſwer; But for the further ſatisfaction of thoſe that deſire to know the truth, I will endeavour to clear the Text, ſo as to take away the ſtumbling ſtone, leſt any other ſhould fall thereby. *Anſw.*

For the clearing then of this place, conſider theſe five particulars.

1. How *Abraham* ſtands before God, and is to be conſidered of, when he receives the promiſe.

2. Conſider what ſeed or ſeeds *Abraham* is ſaid to be Father of.

3. How the name of (*Chriſt*) is taken in Scripture.

4. In what order the promiſe is ſaid to come to the ſeed of *Abraham.*

5 Conſider the Scope of the Apoſtle in this place; and theſe will give light to the thing in hand.

1. Let us conſider how *Abraham* is to be conſidered of us, when the Apoſtle ſaith, *The promiſe is made to Abraham.* And to this I anſwer; That he ſtands as a publick perſon, as the common parent of all the faithfull to the worlds end, he ſtands as one receiving the promiſe by faith, not onely for himſelfe, but for all that ſhould imitate him in his faith; he ſtands as a pattern and example of all the children of God, who are to be juſtified as he was. Hence it is that in *Rom.* 4. 1. and *verſ.* 12. 16. he is called *Abraham our father, the father of many Nations, the father of us all,* namely, of all that doe believe. As *Adam* in the Covenant of workes, entered into that Covenant, not onely for himſelfe, but for all his poſteritie; ſo *Abraham* entered into the covenant of grace with God, as the father of all the faithfull that ſhould believe in Chriſt, as he did. In *Rom.* 11. he is ſaid to be *the root,* into which all the people of God are graffed. Now this conſideration gives us a little light, though it do not wholly cleare the doubt, helping to eſtabliſh us in the truth; for as *Adam* entring into Covenant with God for himſelfe, and his ſeed, they (that is, the ſeed) have thereby right to the promiſe of life by that covenant, in caſe they fulfill the condition; ſo here, *Abraham* taking the Covenant of God for himſelfe, and his children, the promiſe and bleſſing doth thereby belong to them alſo. As his faith deſcends downe to us as his children, ſo his bleſſing conveyed by the promiſe, deſcends downe upon us alſo. Therefore ſaith the Apoſtle, *Gal.* 3. 9. *They that are of faith, are bleſſed with faithfull Abraham.*

2. Conſider what ſeed, or ſeeds *Abraham* is ſaid to be father to, and there is a double ſeed of his mentioned in Scripture; Firſt, A carnall naturall ſeed, according to the fleſh, proceeding from him by naturall generation, *but ſtill remaining in unbeliefe.* And in this ſenſe Chriſt ſpeakes to thoſe wicked unbe-

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lieving *Jewes*, which went about to kill him, acknowledging them to be *Abrahams* ſeed, *Joh.* 8. 37. meaning in reſpect of the fleſhly generation, and yet *verſ.* 39. he denies them to be *Abrahams* children; *for then* (ſaith he) *if yee were Abrahams children, yee would doe the workes of Abraham*; implying that they were not the children of the promiſe, therefore ſeeing *Abraham* muſt have a ſeed to inherit the promiſe, and they were not the ſeed; therefore *Abraham* muſt have another ſeed, beſides the fleſhly or naturall ſeed.

Therefore ſecondly, There is a ſpirituall ſeed, that walke in the faith and ſteps of the faith and obedience of *Abraham*, Gal. 3. 7. 29. And theſe are counted for the ſeed; according to that in *Rom.* 9. 6, 7, 8. they *are not all Iſrael that are of Iſrael*, proceeding from him by naturall generation, *theſe* are not counted for the true ſeed; there is therefore a ſpirituall ſeed beſide the carnall; this the Apoſtle ſhews clearely, *Gal.* 4. 22. 28, 29. the Apoſtle ſaith, *Abraham had two ſonnes, the one by a bond-woman, the other by a free-woman*; *Iſhmael* the ſonne of the bond woman, borne after the fleſh, *with all thoſe that are like unto him, looking for righteouſneſſe by the Law*, are the carnall ſeed. Againe, *Iſaac* borne by promiſe, *with all thoſe that looke, as he did, for righteouſneſſe* and ſalvation *by faith* in the promiſe, they are the ſpirituall ſeed. Now mark, the promiſe is made to *Abraham*, and to his *ſeed, not ſeeds*, that is, not to both ſeeds, both carnall and ſpirituall, but onely to the one, which is the ſpirituall; that is, the promiſe of life is not made to that carnall ſeed which looks for life by the works of the Law, but to that ſeed onely, which looks for it by the promiſe. See how it was between *Iſaac* and *Iſhmael*; when God made a Covenant with *Abraham*, he made it not with both his ſonnes, but onely with one of them, *Gen.* 17. 19. *viz.* with *Iſaac*. *Iſhmael* had ſome bleſſings caſt in upon him for *Abrahams* ſake, *ver.* 20. but the Covenant was eſtabliſhed upon *Iſaac*, the ſeed of promiſe, *Gen.* 17. 21.

As it is thus in the type, ſo in the antitype, Gods covenant is not made with thoſe that are as *Iſhmael*, which are borne after the fleſh, and ſeek for life by the works of the Law; but with thoſe that are as *Iſaac*, the children of the promiſe, and ſeek for ſalvation by faith in Chriſt, thoſe onely are counted for the

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true ſeed. And thus it is but one ſeed of *Abraham* which the promiſe is made unto.

Object. But ſome will ſay, this is not the ſeed here meant, becauſe this ſeed here meant, is called Chriſt.

Anſw. 3. Here then comes in the third thing to be conſidered; conſider how the name *Chriſt* is taken in Scripture, and that is two wayes; Firſt, Perſonally; Secondly, Myſtically.

1. Perſonally, and that moſt uſually, as in thoſe places; *A Saviour Chriſt the Lord*; *In Chriſt are all the promiſes yea and amen*; *There is one Mediatour between God and Man, the man Jeſus Chriſt.*

2. Myſtically, not for Chriſts perſon alone, but for the whole body of the faithfull united to Chriſt, and ſo it is taken, 1 *Cor.* 12. 12. where the Apoſtle having ſpoken of the ſeverall gifts powred upon the members of the Church, ſaith, *As many members make one body, ſo is Chriſt*; that is, (according to all Expoſitors) the body of Chriſt, the faithfull that are knit to him by faith, and it cannot be taken otherwiſe, and ſo it is taken here in this place, *Gal.* 3. 16. Marke then, there is Chriſt myſticall as well as Chriſt perſonall; And Chriſt myſticall, being the whole company of the faithfull, are this one ſeed of *Abraham*, to which the promiſe is made, as oppoſed to the carnall ſeed, which ſeeke for righteouſneſſe by the Law, which have no part in the promiſe.

But how may it appeare (will ſome ſay) that this is the Apoſtles meaning; that the name of Chriſt is ſo to be taken in this place, for Chriſt myſticall?

4. To cleare this therefore, mark the next point, namely, the order how the promiſe is made to *Abrahams* ſeed, and in what order the ſeed ſpoken of, cometh to partake of the promiſe; And that is thus; The promiſe is made firſt to *Abraham*, and then to his ſeed, to *Abraham* at firſt hand, and to his ſeed as ſecond, in order from *Abraham*; *Abraham* is the root, his ſeed are as the branches, and therefore this ſeed being ſuch a ſeed as cometh to have right to the promiſe, as ſecond in order from *Abraham*, therefore this cannot be Chriſt perſonall, but myſticall, for Chriſt perſonall doth not come to have right to the promiſe from *Abraham*, but rather *Abraham* from Chriſt. Some more reaſons to confirme this interpretation, you ſhall ſee afterwards.

5. Adde

5. Adde hereto, the conſideration of the Apoſtles ſcope and matter which he hath in hand, and ſee whether this interpretation doe not agree with that alſo; The ſcope then which the Apoſtle aymes at, is to prove that wee are juſtified not by the works of the Law, but onely by faith in Chriſt Jeſus, and that whoſoever believeth in him, whether Jewes or Gentiles, are juſtified by him, there being but one way of life for both people, *Rom.* 3. 29, 30. Now this one propoſition (that all both Jewes and Gentiles are juſtified onely by faith in Chriſt) though it be but one compleat truth, yet it ſtands of three branches or parts contained in it; for, firſt, there is in it, faith the inſtrument; ſecondly, Chriſt the object; thirdly, Jewes and Gentiles the ſubject to be juſtified: and though no one of theſe is in any part of the Apoſtles diſcourſe excluded, yet in ſome paſſages he drives more eſpecially at ſome one of them, and in other paſſages at another; as for example, Chap. 3. 5, 6, 7. here he ſpeakes more eſpecially of faith, the inſtrument and means of our juſtification; ſometimes againe he points more particularly at the ſubject, or perſons to be juſtified; as in *ver.* 8. 14. mentioning the Gentiles; ſometimes he aymes eſpecially at Chriſt the object of our faith, as *ver.* 17. The promiſe was made with reſpect to Chriſt.

Now becauſe one of theſe branches (namely that which concernes the Gentiles) might ſeeme to be brought in by the Apoſtle beſides or againſt the intent of the promiſe made to *Abraham and to his ſeed* (for it might ſeeme that the promiſe being ſo limited to *Abraham*, and to his ſeed, therefore the Gentiles which were not the ſeed of *Abraham*, were to have no part in the promiſe) therefore to remove this doubt, the Apoſtle ſhewes that the believing Gentiles are a part of that ſeed of *Abraham*, to which the promiſes were made; as he ſaith, *ver.* 7. *Thoſe that are of the faith, they are the ſeed of Abraham.* And if it be asked, how that can be; he tells you, *ver.* 29. *That if we be by faith become Chriſts, then wee are Abrahams ſeed, and heires by promiſe:* ſo that, be we Jewes or Gentiles, if wee be of the faith of Chriſt, we are *Abrahams* ſeed, and partakers of *Abrahams* bleſſing. The reaſon whereof is given *ver.* 17. Becauſe the promiſe of bleſſedneſſe was made to *Abraham*, and to his ſeed, with reſpect to Chriſt;

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as being one with Chriſt, and no otherwiſe; ſo that when the Apoſtle ſaith, *The promiſe is made to one ſeed, which is Chriſt*; his meaning is as if he ſhould have ſaid, Whether they be Jewes or Gentiles that believe in Chriſt, and are one with him by faith, they are alike partakers of the b'eſſing, becauſe the promiſe is made to men, as they are Chriſts, and as they become one with him by faith.

And becauſe the Apoſtle ſaw that ſome others might ſtill object, that though it was thus before the Law, that men ſhould be juſtified by faith, yet after the Law given, there was a new way of juſtification ſhewed, namely, by the works of the Law.

To this the Apoſtle anſwers, No; and gives a double reaſon of his deniall; Firſt, That the Covenant or Teſtament of man is unalterable, no man may adde or alter any thing therein, therefore much more is Gods Covenant unalterable, *ver.* 15. Secondly, Becauſe the Covenant was confirmed before in reſpect of Chriſt, or with reſpect to Chriſt, and onely to that ſeed which is by faith made one with Chriſt, and therefore being made to that ſeed onely which is Chriſts, and with reſpect unto Chriſt; it cannot be diſanulled without diſreſpect and wrong doing unto Chriſt, *ver.* 16. And hereunto agrees that which follows, *verſ.* 17. that the covenant was confirmed before with reſpect to Chriſt, Chriſt is the bond of the covenant betwixt God and us, ſo as if that covenant which God hath made with reſpect unto Chriſt, ſhould be broken and diſanulled, it could not but be a neglect caſt upon Chriſt himſelfe; but this cannot be, therefore the covenant made with reſpect unto Chriſt, and made with that ſeed which is Chriſts, and one with him, muſt needs ſtand faſt, and never be diſanulled.

Thus then we ſee, how the taking of (*Chriſt*) for Chriſt Myſticall, agreeth both with other Scriptures, and with the ſcope of the Apoſtle in this place; and therefore, when they ſay the promiſe is made to Chriſt onely, and therefore not to us, I ſay it follows not; It is to Chriſt onely, and yet to us alſo, becauſe it is to Chriſt myſticall, and not to Chriſt perſonall. And when they ſay it is to one ſeed, therefore not to us, being many. I anſwer, it follows not, if by many, they underſtand many perſons, the perſons of all the faithfull making up but one ſpirituall

rituall ſeed, as the whole number of thoſe that ſeek righteouſneſſe by the Law, do make but one carnall ſeed.

1. Thus much I grant; firſt, that all the promiſes are made to Chriſt only, (even to Chriſt perſonall,) in this ſenſe, if we mean to Chriſt, that is, with reſpect to Chriſt, as *Gal.* 3,17. and that in him that are *Yea and Amen*, as 2 *Cor.* 1.20. But this doth not hinder but they are made to us alſo, they being in and through him confirmed to us.

2. I adde more, that thoſe promiſes which do concerne us, are not onely made to us through Chriſt, but they are made firſt to Chriſt in our behalf; before they are made to us, becauſe all the whole worke of our redemption and ſalvation was tranſacted between the Father and the Son before the foundation of the world, and is afterwards revealed to us in due time, as is evident, *Tit.* 1.2. and 2 *Tim.* 1.9. But this doth not hinder but that the ſame promiſe is afterwards in time made to us alſo: Look as it is in covenants among men, while the childe is yet unborne, the Father takes conveyance of an Inheritance for him, which he keeps in his own hand till the child be born, and comes to yeares, and then he puts it into his own poſſeſſion; ſo it is here, we are for a time hid in the womb of Gods election, till we be brought forth by the grace of regeneration, during which time, we are not in our ſelves capable of receiving any promiſe of life made to us, but it is made to Chriſt in our behalfe, and he receives the promiſe from the Father in our ſtead; but yet ſo, that when we come to be borne anew, the promiſes are made unto our ſelves, and we are put into poſſeſſion of them.

3. I grant there are ſome promiſes made to Chriſt, not onely in our behalfe, and for us, but to Chriſts own perſon, (as we have ſhewed before, in ſpeaking of the *Covenant* between the Father and Chriſt) but yet ſo, as that the people of God have alſo a right and intereſt in ſome of them: Such a promiſe is that in *Iſai.* 50.7,8. which words imply a promiſe made to Chriſt; that though Chriſt did take upon him the ſins of Gods people, yet God would juſtifie him from them all; and this promiſe Chriſt relyed on; and yet this promiſe is by the Apoſtle applyed to us alſo, *Rom.* 8.33. that we ſhould be juſtified by

faith in him: so also there is a promise made unto Christs person, *Isai.* 42.1. that he should be filled with the Spirit, yet not made unto Christ only, but unto us also, *Isai.* 44.3. from Christs person they are derived unto us; they belong unto him as the head, yet unto us as the members; and even those promises which are made thus to Christ, and to us both, may be truly said to be made to the one seed of *Abraham*, which is Christ, namely, Christ mysticall, Christ with all his body, consisting of all the faithfull, both *Jews* and *Gentiles*.

Before I proceed to Use, I will adde two or three Reasons more, to cleer this interpretation, that this seed is meant of Christ mysticall, not personall;

Firstly, One was named before; because it is such a seed as comes to have right to the promise, as second in order from *Abraham*.

Secondly, Consider next, that when God saith to *Abraham*, Gen. 17.7. *I will be thy God, and the God of thy seed*; look what seed is there meant, the same is meant in this place of the *Galatians*, chap. 3.16. Now, what seed is meant, *Gen.* 17.7. the Apostle expounds, *Gal.* 3.7. They that are of the faith, are the children of *Abraham*, and *ver.* 29. they that are Christs, they are *Abrahams* seed, not onely Christ, but those that are Christs, are *Abrahams* seed, and heirs by promise; these therefore are the seed to whom the promise is made.

Thirdly, The Apostle in this place to the *Galatians*, speaks of such a promise, as whereby a sinner should receive justification, and forgivenesse of sin before God; for he is handling the matter of justification, and shews how a sinner comes to partake of the blessing of life, and righteousnesse; therefore he must needs speake of such a seed as stands in need of justification and righteousnesse, which doe most properly agree to the faithfull.

Fourthly, The Apostle here speaks of two Testaments, one coming after the other, one disanulling the other, from which I reason thus; Look to whom the latter Testament of the Law was given, unto them was the first Covenant or Testament of grace given; now the latter Testament; or Covenant of the Law, was given to all the faithfull seed of *Abraham*; for saith the Apostle,

Apoſtle, it is a School-maſter to bring them to Chriſt, *Gal.* 3.24. Therefore to them alſo was the former Teſtament or promiſe given. That ye may the better diſcern the force of this reaſon, conſider how the Apoſtle in treating of juſtification, delivers this heavenly doctrine; that a ſinner is juſtified by faith alone in Chriſt, without works. Now he makes an objection; True, might ſome ſay, before the giving of the Law, juſtification was by free promiſe, but when the Law was given, then there was another way of juſtification appointed, at leaſt to joyne works with the promiſe; and the former way of juſtification by free grace was diſanulled by the latter, that is, the bringing in of the Law; here is the force of the objection.

Now, if we ſhall conceive the promiſe was made to one ſeed, and the Covenant of the Law given to another, and not both of them to the ſame ſeed, then there is no colour of reaſon in the Apoſtles objection; for if the promiſe of Grace was given to one ſeed of *Abraham*, that is, to Chriſt perſonall, and the covenant of the Law given to another ſeed, then one need not diſanull the other, but they may both ſtand together; for if a man make two different covenants with two ſeveral perſons, they may both ſtand, the one not impeaching the other; but here is the ſtrength of the objection, that it is ſuppoſed, that the two covenants are made with the ſame perſons, and then there is ſome ſeeming appearance of one diſanulling the other; therefore the ſtrength of the objection infers cleerly, that both the promiſe of Grace, and covenant of the Law, was made to the ſame perſons, to *Abrahams* ſeed, to all the faithfull, which are the children of *Abraham*: Thus this objection is anſwered, and the doctrine confirmed; that whatſoever ſalvation, *&c.*

CHAP. VI.

Containing the uses of the former doctrine.

Use 1. The abundant goodnesse of God in taking us into a covenant with him.

TO let us see the abundant grace and kindnesse of God to us poor captives, vassels, wretched and undone creatures, that he should vouchsafe to enter into covenant with us; it was much in *Davids* eyes, that *Jonathan* the heir of the Crown, should enter into covenant with him; how admirable then is this in our sight, that the great God of heaven and earth should enter into covenant with the sons of men? he hath herein stooped below *himselfe*, and hath lift us *above our selves*; this grace we may stand and wonder at, that the high God, who is free from all, and bound to none, no, not to the Angels in Heaven, is yet pleased for our good and benefit, to enter into bonds, and bind himselfe unto us in the bond of a covenant, to blesse us, and to do us good; this ought to be the admiration of heaven and earth: See how this affected *Abraham*, Gen. 17.2,3. When *Abraham* heard that God would enter into covenant with him, *Abraham* falls upon his face before the Lord; as first wondring, and being astonished to hear and think of such a favour: Secondly, abased in himselfe, as unworthy to touch the hand of the high God, to make up the covenant with him, he was abased in himselfe, to see the Lord so abasing himselfe for his sake: Thirdly he falls upon his face, as thankfully acknowledging the grace offered: Fourthly, readily submitting himselfe to the Lords good pleasure and will, as one content to lye downe at Gods feet, submitting to the lowest conditions, to doe any thing, believe any thing, so that he might be partaker of this priviledge, to be in covenant with the great God: See also how this affected *David*, 2 *Sam.*7.18. *Who am I, O Lord?* &c. And hence it is, that the Lord mentions this as one of his speciall favours, which he vouchsafed to *Israel*, Ezek. 16.8. that he entred into covenant with them, whereby they became his people; let us therefore herein see the abundant goodnesse of God to us. Who would not love and fear this God of glo-

Why *Abraham* fell upon his face when God told him of making a Covenant with him.

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ry, that is pleaſed to come downe and condeſcend to enter into covenant with us? who would not glorifie him for ever and for ever, and willingly bind himſelfe to ſerve and honour him? the more he hath abaſed himſelfe, to honour us, in taking us into covenant with himſelfe, the more let us exalt him and lift him up on high; as the Lord did with Chriſt, *Phil.* 2. 8,9. becauſe he humbled himſelfe, therefore he exalted him, and gave him a name above every name, &c. ſo ſhould we exalt the name of the Lord our God, that he ſhould take us poor worms, duſt and aſhes, into covenant and fellowſhip with himſelfe.

Uſe 2. How neceſſary it is to enter into Covenant with God.

This lets us ſee in what way we muſt every one of us expect to receive the bleſſing of life and ſalvation from the hand of God; this concerns all neerly to look unto, we muſt enter into covenant with God, to take him to be our God, and to give up our ſelves to be his people; all men hope to be ſaved, and think that he that made them will ſave them; and though they live as ſtrangers from God, and from his covenant, and will enter into no bonds with him, but walk after their own luſts, like *the wild Aſſe-colt, that ſnuffes up the wind at her pleaſure*, though they break all bonds, and burſt all cords, though they live without care and conſcience of Gods covenant, yet for all this they hope to be ſaved; but ſuch men deceive themſelves, God conveys his ſalvation by way of covenant, and he doth it to thoſe onely that are in covenant with him; therefore thoſe only without may fear of diſapointing look for his ſalvation, that order their converſation aright, *Pſal.* 50.23. to theſe will the Lord ſhew his ſalvation; the loving kindneſſe of God is upon thoſe that fear him, and keep his covenant, *Pſal.* 103.17, 18. but all thoſe that break his covenant, and will walke after their own hearts deſire, they may look for ſalvation, but they ſhall be diſappointed of it, and finde themſelves inwrapped in the ſnares of death. God conveys his bleſſings onely by covenant, and this covenant muſt every ſoule enter into, every particular ſoul muſt enter into a particular covenant with God; out of this way there is no life; thereupon is the exhortation of *Hezekiah* to his people, 2 *Chron.* 30.7,8. *Be not you ſtiff-necked as your fathers, but yeeld your ſelves unto the Lord,* (in the originall, give

Jer. 2. 24. Pſa. 2. 3.

give the hand unto the Lord) that is, they ſhould come and enter into covenant with God; he alludes to the cuſtome of men, when they make a covenant or agreement, they ſtrike hands, or take one another by the hand; ſo ſaith *Hezekiah*, *Give the hand unto the Lord*, that is, enter into Covenant with him to be his people, and then the anger of the Lord ſhall be turned from you. That this is the meaning, conſider the ſame kinde of expreſſion in other places, in *Eze.*17.18. The Prophet ſpeaking of *Zedekiah*, ſaith, that he had broken the covenant, *though he had given the hand*, &c. that is, he broke the covenant which he had made by giving his hand: So *Ezra* 10.3.9. when the people reformed and entred into a covenant, *they gave their hands* that they would put away their ſtrange wives. Theſe places I bring to cleer that phraſe concerning *Hezekiah*, *Give the hand unto the Lord*, that is, enter into covenant with God; this muſt we doe every one of us for his own part, give up our ſelves to the Lord, as a people in covenant with him; as for thoſe that will not come within the bond of the covenant, but will walke at liberty after their own hearts, ſuch ſhall never ſee peace, nor did they ever enter into the path of life. Such as will be ſaved, muſt become Gods covenanted people, this is the only way wherein we muſt expect life and ſalvation.

Queſt. If there be ſuch a neceſſity of entring into covenant with God, what muſt wee doe that wee may get into covenant with him?

Anſw. You muſt doe theſe five things:

How to enter covenant with God.

1. Break your covenant with your old ſins, and your luſts, or elſe God will not enter into covenant with you, *Mat.* 6.24. you cannot ſerve two Maſters; theſe are ſo contrary, that ſo long as you are in league with ſin and the world, you cannot enter into covenant with God, take away the matter of provocation, which at firſt brake the covenant between God and you, and then there is one ſtep made for your entering into covenant with him. Examine thine own heart, what is that which maintains the breach between God and thee, and makes God a ſtranger to thee, and put that away, though never ſo gainfull, never ſo pleaſing a ſin; without this, God will never enter into covenant with thee; thou canſt not be in covenant with thy ſin and

and God together, therefore breake thy covenant with ſin, if thou deſire to be in covenant with God.

2. Goe before the Lord as guilty of thy former rebellion, and unfaithfulneſſe in breaking covenant with him, and judge thy ſelfe for it, lay downe thy ſelfe and life before God, confeſſing and acknowledging, that it were juſt, if he ſhould deſtroy thee; condemn thy ſelfe for thy former rebellion againſt him, ſubmit thy ſelfe to the good pleaſure of his will; as *David* ſaith, *Here I am, let him doe with me as ſeemes good in his eyes*; put thy life into the mercifull hands of God, either to take it from thee, or to give it to thee againe, ſay unto God, If thou wilt ſave me, thou ſhalt ſhew abundant grace, if thou wilt deſtroy me, thou art juſt; goe before God with this ſpirit of ſubmiſſion, and ſeek peace from him, goe and put thy rope about thy neck, like *Benhadads* ſervants, and confeſſe thy own guiltineſſe; without this, God will never enter into covenant with thee, God will have thee know, thou muſt take thy life as a free gift of grace, and that thou ſtandeſt at his mercy either to ſave thee or deſtroy thee.

3. Come with an humble ſubmiſſion to yeeld up thy ſelfe to the obedience of the will of God; wee muſt receive from him the law of our life by which we muſt live. When you come to make a covenant with God, you muſt not come to *give lawes* unto God, but to *take lawes* from God; not to impoſe lawes upon him, that he ſhall ſave you ſo and ſo, but you muſt leave God free to make the conditions of the covenant after his own minde and will; think it honour enough that you may be a people in covenant with God, and have your life granted by covenant from him, but for the conditions, leave them to God, let him command and require what he will, he muſt be free, or elſe he will not make a covenant with you: This is that which *Hezekiah* exhorted to, to come and give the hand to the Lord, *and ſerve him*, we muſt come and make a covenant with God, *as a ſervant with his Maſter*, as *Subjects* with their *Prince*, a covenant of ſervice, not to be our own Lords. The ſonnes of *David*, and Princes of *Iſrael*, (when *Solomon* ſate upon the Throne) came and gave the hand under *Solomon*, 1 *Chron.* 29. 24. That is, they made a covenant with him, but it was *with ſubmiſſion* to his power,

power, which submission of theirs unto him, is implyed in those words, *They gave the hand under Solomon.* And such is the covenant which we must make with God, wee must give the hand *under God*, submitting to him, to be ruled by him. Thence it is, that we are called upon to deny our selves; *If any one will be my disciple, let him deny himselfe*, &c. we must not cleave to our selves, to our wills, and make our own Lawes, we must deny our own inclinations, wills and affections, refuse to be governed by them, and resign up our selves to the will of God; this is the resolution we must come unto, if we will enter into covenant with God; as it was in the sacrifice of the Law, he that offered it, laid his hand upon the head of it, as dedicating it to God, and quitting it from himselfe, as if he should say, I have no more to doe with this bullock, it is now the Lords, (that was in part the signification of that action) so if we will be the Lords people in covenant with him, we must resigne our selves onely and wholly to be for him, *Rom.* 12. 1, 2. we must present our bodies as a living and acceptable sacrifice, consecrate and devote them to God, to live unto him, and to be our own no more: as it is in a marriage-covenant, when a man and woman make a covenant, they doe resigne up themselves one to another, not to be to themselves any more; it is a marriage-covenant that we make with God, *I will marry thee to my selfe*, saith the Lord, *Hos.* 2. 19. therefore we must doe as the Spouse doth, resigne up our selves to be ruled and governed according to his will.

4. If we would enter into covenant with God, we must come before him in the name of a Mediator, that is, the Lord Jesus, in the mediation of his sacrifice we must offer up to the Lord a satisfaction for all our treacherous rebellion against him, in that sacrifice we must come and seek reconciliation, and the renewing of our covenant with God; without such a sacrifice, whereby Gods justice may be satisfied, there is no hope of a covenant to be made between God and you: As in the Law, *Exod.* 34. 3. to 8. they come and sacrifice, and so the covenant is made between God and them Now these were types of Christs sacrifice; come therefore sprinkled with the bloud of Christ, and say, Lord, here is the bloud of the sacrifice, which maketh satisfaction

faction for my rebellion, and in this bloud enter into covenant with me. They that make a covenant with God, doe it by ſacrifice, *Pſal.* 50. 5. And therefore in the mediation of Chriſts bloud, and by faith in it, look for a re-union and knitting of God and us together.

5. After all this, that you have broken your covenant with your ſins, judged your ſelves for them, ſubmitted your ſelves to the will of God, and come in the name of a Mediator, then by faith look at the gracious invitation of God, and conſider his readineſſe and willingneſſe to enter into covenant with you, though there be an infinite diſparity between the God of glory and us, yet he is pleaſed *to invite us to* make a covenant with him; Conſider that in *Eſa.* 55. 3. *Come unto me, and I will make an everlaſting covenant with you:* if you ſeek to him, he will not turne away his face from you, as *Hezekiah* ſaith to the people, 2 *Chron.* 30. 8, 9. though he might turne away from you in wrath and diſpleaſure, yet he will not, but will enter into a gracious Covenant with you; *He that cometh to me, I will in no wiſe caſt off*, ſaith Chriſt, *Joh.* 6. 37. In that manner therefore goe thou and humble thy ſelfe before God, confeſſe thy treachery and rebellion, and look at God as having a golden ſcepter in his hand, and intreat him to enter into a Covenant with thee, and ſubmit thy ſelfe wholly to be at his command, plead the promiſe of his grace, touch the top of the ſcepter, and take hold of the Covenant, and then certainly the Lord will enter into Covenant with thee, he will be a God unto thee, and take thee to be one of his people. Thus you ſee the way to enter into Covenant with God.

Uſe 3. Be faithfull in keeping our covenant with God.

It may ſerve for all ſuch as are already entred into Covenant with God, to admoniſh ſuch to looke unto themſelves, and to take heed they be not unfaithfull in the Covenant that they have made with him. Take heed of breaking Covenant, but let us walke according to the covenant that we have made with him. This the Lord expects, *Exod.* 19. 5. that if we enter into covenant with him, we ſhould be carefull to keepe it. In the things of this life, a ſtrict eye is had to the covenant; In all conveyances of Land, we look narrowly to the covenants, and if they be broken, all is gone. Now our life lyes upon our keeping

keeping covenant with God; labour therefore ſo to walke, that it may appeare that you have a care to keepe the covenant which you have made with God. Wee have made a covenant with him in our Baptiſme, in our converſion and turning unto God, and coming to the Lords Supper. Now it is not enough *to enter* into Covenant, but wee *muſt keepe* it; wee have broken the firſt covenant of workes, take heed wee breake not a ſecond, there being no more place for any more covenants: Now therefore cleave to the Lords Covenant, and live unto him; Let there not be in any of us an unfaithfull heart to depart from the living God. If wee ſhall againe breake this ſecond covenant with him, wee ſhall not onely miſſe of that ſalvation and life which wee hope for, but wee ſhall periſh with a double deſtruction, wee ſhall pay for all our treachery and unfaithfulneſſe in this Covenant. This concernes *us* to looke unto more then any people in the world, *let us not breake* Covenant with God *twice*. This aggravated *Solomons* ſinne, that he ſinned againſt God, which appeared to him twice. God made a Covenant with us, firſt in *Adam*, and now againe in Chriſt, and therefore let us take heed of breaking Covenant with him the ſecond time.

There is no other Covenant to be made, if the Covenant of grace be broken.

Vſe 4. Comfort to ſuch as are in Covenant with God, and do deſire to keep it.

It is a uſe of marvellous comfort, to thoſe that do endeavour to walk uprightly and faithfully in covenant with God, in whoſe hearts God hath written his covenant, whom he hath made mindfull of it, and faithfull to keep it with him; here is comfort for ſuch, that the bleſſing of life and ſalvation is as ſure to ſuch ſouls, as the covenant of a faithfull God can make it; the bleſſings promiſed in the covenant cannot faile them, God cannot break with them, if they breake not with him, he cannot lye, nor alter the thing which is gone out of his lips. When the ſaints ſometimes think of the greatnes of the promiſes, on the one ſide, and conſider their own poverty and vileneſſe, the low and undone condition they have brought themſelves into by their ſins on the other ſide, the promiſes ſeem to them to be above hope and faith. As the Sun dazles the eye to look upon ſo glorious a light, ſo the great things which God hath promiſed in his covenant, do even dazle the eye of faith, and they thinke them almoſt impoſſible, that they ſhould have

ſuch

ſuch neer communion with God, and be made partakers of that everlaſting happineſſe, &c. Theſe do even ſet faith it ſelfe at a ſtand; therefore look at *the ſtability* of the promiſe of God, he hath paſſed over thoſe things by covenant, and he cannot be a covenant breaker, his covenant ſtandeth faſter then the mountains that cannot be moved, and therefore as long as they are *not above the promiſe* and covenant of God, neither let them be *above our faith* and *hope*; onely let us wait for them in the way of faith and obedience. It's ſaid in *Pſal.* 25.10. *All the paths of the Lord are mercy and truth, to them that keep his covenant*,, 1 Cor. 1.9, *Faithfull is he that hath called you to the fellowſhip of his ſon Jeſus Chriſt.* And to the ſame purpoſe is that of *Moſes*, Deut. 7. 12. Therefore do but enter into covenant with God, and keep it with him, and then be confident of all that rich bleſſing which the Lord hath promiſed to his people. There is a promiſe made to Chriſt, *Eſa.* 49.7. that though he was deſpiſed of men, and abhorred of the Nations, and contemned by the Rulers, yet (though it was very unlikely in reaſon) Kings and Princes ſhould bow downe to him, and worſhip him. But how ſhall this be brought to paſſe? this ſhall be done, ſaith the Text, *becauſe of the Lord that is faithfull.* So though we be poor worms, yet the Lord hath promiſed to us life & glory, and a Kingdom. But can this be accompliſhed to ſuch as we be? Yes, becauſe of the faithfulnes of God, who hath promiſed and undertaken to performe it. Therefore if God have made thee mindfull and carefull of his covenant, to walk in obedience to him, then know that the Lord is more mindfull of his owne covenant with thee, to performe unto thee all that mercy and bleſſedneſs which he hath promiſed to thee; and let this be a pledge unto thee of the accompliſhment of all, even the care that God hath put in thy heart to walk in covenant with him.

CHAP. VII.

Concerning the agreement betwixt the Covenant of works, and the Covenant of Grace. And the firſt difference betwixt them,

What covenant it is by which God ſaveth men.

THus we have heard the fourth generall obſervation, noted out of the Text. But now by occaſion thereof, we will lanch a little further into the deep, having ſailed by the ſhore all this while, and enter into a conſideration more particularly of the nature of that Covenant, by which God conveys life and ſalvation to his people.

Two Covenants, of Works, and Grace.

There are two covenants which the Scripture makes mention of, one of workes, the other of grace; of both the Apoſtle ſpeaks, *Gal.*4.23,24. The one is the Teſtament or Covenant of the Law, that ſhuts up all under wrath, the other of grace, and that proclaimes liberty; the one is uſually called the commandement, the other the promiſe; the one is contained in the Law, the other in the Goſpel.

Now if it be demanded, what Covenant it is by which God communicates ſalvation to us:

I anſwer, It is the Covenant of Grace, and not the Covenant of workes, by which the bleſſing of life and ſalvation cometh.

For the more diſtinct handling whereof, we muſt conſider theſe two things ſeverally.

Firſt, To ſhew what the Covenant of grace is.

Secondly, To ſhew that the Lord communicates his ſalvation by the covenant of grace, and not of works.

Concerning the former, that we may diſcern what is the nature of the Covenant of grace; this I will ſet forth by conſidering theſe five things.

5. Things conſidered concerning the Covenant of grace.

1. By comparing the covenant of grace with the covenant of works; ſhewing both wherein they are alike, and wherein they differ.

2. By ſhewing the divers diſpenſations of the covenant, both before Chriſt, and ſince Chriſts coming.

3. By ſhewing what are the benefits which we receive by vertue of this Covenant.

4. By

4. By ſhewing the condition of the Covenant, what that is.
5. By noting out the properties of the Covenant.

1. For the firſt, compare the covenant of works with the covenant of grace; and therein firſt ſee wherein they are alike, and do agree, and that in ſundry things.

7. Things in which the Covenant of works and of grace do agree.

1. They agree in the author of them; God is the author of both covenants, even the ſame God. The *Manichees* thought one God was author of the Law, (the covenant of workes,) and another author of the Covenant of grace, contained in the Goſpel; but this hereſie was exploded long agoe.

2. They agree in the parties contracting and making covenant together; both of them are made with us, God and man are the parties covenanting in both covenants, not as if one (the covenant of works) were made with us, the other (the covenant of grace) were made onely with Chriſt, but both are made with us.

3. They agree in one common end, which is, that God may be glorified in his creature, in the manifeſtation either of his juſtice or mercy, according to the nature of the covenant made with him, the glorifying of God is the common end of both.

4. They agree in this, that in both there is a promiſe of life and bleſſedneſſe; the Covenant of works ſaith, *Do this and live*; the covenant of grace ſaith, *Beleive and live*; Life is promiſed in both; Now whether the ſame life be promiſed in both, or whether a terrene felicity and life here one earth, be promiſed in the one, and an heavenly in the other, as ſome think, or whether a heavenly life and glory in both, as ſome others thinke, I will not determine, it not being much materiall; It's enough to know that life and bleſſedneſſe was and is promiſed in both.

5. There is in both Covenants a condition required on our part, for the attaining of the life promiſed, we are not left to our liberty in either Covenant; neither of the two Covenants promiſe life abſolutely, whether we obey or no, and whether we believe or no, but under the condition of faith or obedience, the promiſe of life is made.

6. Both Covenants require a perfect righteouſneſſe of us, that we may have life; no life is promiſed in either covenant, but

but upon the bringing in of a perfect righteouſneſſe before God, either of our own, or of anothers: the covenant of grace, as well as that of workes, will make this good, that no unrighteous perſon ſhall enter into the Kingdome of God. Hence *Rom.*3. laſt, the Goſpel eſtabliſheth the Law, they agree herein, and doe not croſſe one another.

7. Both Covenants are unchangeable, never to be reverſed or altered. The covenant of grace is an unchangeable covenant, it is an everlaſting covenant, more unchangeable then the covenant of the day and of the night, more unmoveable then mountains that cannot be moved, as *Eſai.* 54. 10. *& Jer.* 33.20. So likewiſe the covenant of works is an unchangeable covenant. *Mat.* 5.17. *Heaven and earth ſhall paſſe away, but not one jot of the Law ſhall faile.* Though now in the eſtate of corruption, no man attains life by the covenant of workes, yet this ſo comes to paſſe, *not becauſe the covenant is changed, but* becauſe *we are changed,* and cannot fulfill the conditiou, to which the promiſe is made; the covenant ſtauds faſt, but we have not ſtood faſt in the covenant, but it it is now become impoſſible to us, that we are unable to fulfill it; as the Apoſtle ſpeaks, *Rom.* 8. 3. yea, it is the unchangeableneſſe and ſtability of this covenant, which condemnes all the world of ſinfull and ungodly men. The Law hath ſaid, *Curſed is every one which continueth not in all things, &c. And the ſoule that ſinneth* (and flies not to the covenant of grace) *ſhall dye*; This word takes hold upon them, and condemns them. Nay more, for the fulfilling of this covenant, the Lord Jeſus Chriſt came downe from Heaven, and became man to fulfill that righteouſneſſe of the Law, which was now become impoſſible to us, *Rom.*8.3. So unchangeable is the covenant of works that rather then it ſhall not be fulfilled, the ſonne of God muſt come downe to doe it. Thus wee ſee the agreements between the covenant of workes, and the covenant of grace.

Wherein they differ.

But the principall and weightier conſideration, is to ſet downe the proper differences between them, which ſome have gone about to darken and obſcure, and doe make them agree too neare, and ſo make a compound of both Covenants, as if one ſhould mixe wine and water together; whereby they doe diſanull

diſanull the nature of the Covenant of grace, and turne it into a covenant of workes. Herein therefore wee muſt labour the more carefully to ſet downe the true and reall differences between them, which being done, wee ſhall ſee the nature, both of the one and the other more diſtinctly, and clearly. The differences are many.

Differ. 1. The condition of the two Covenants.

The firſt difference is in the condition of the Covenants, the one requires *doing*, the other *believing*; the one *workes*, the other *faith*; The one ſaith, *Doe this and live*, the other ſaith, *Believe and thou ſhalt be ſaved*; the way of life which the Law propounds, is, Doe theſe things comprehended in the Law, and doe them conſtantly, and then thou ſhalt live, as *Gal.* 3. 12. The Law ſaith, *The man that doth theſe things, &c.* But the condition of the Covenant of grace is faith, *Acts* 16. 31. *Believe in the Lord Jeſus, and thou ſhalt be ſaved.*

But here a twofold doubt may be moved.

Queſt.

1. Whether faith be not required in the Law, in the covenant of workes.

2. Whether workes be not required in the Covenant of grace. If both theſe be required, faith in the covenant of works, and workes in the covenant of grace; then how ſtands the difference between the two Covenants?

Anſw.

For anſwer to the firſt; when it is demanded whether faith be not required in the Covenant of workes?

I anſwer, It is; but firſt, it is not the ſame faith; ſecondly, nor required for the ſame end, as in the covenant of grace. To explaine this, I ſay, the covenant of workes requires faith, and that in a threefold act thereof.

How the covenant of works requires faith.

1. In regard of dependance upon God, the fountaine and author of all good; wee were not in our firſt and beſt being which wee had by creation, wee were not (I ſay) ſo perfect, but wee ſtood in need ſtill to depend upon him that had created us, for the continuance of that being which he had given us. It is imprinted in the nature of every creature to depend for ſuſtentation upon that from whence it had its beginning: as the chicken upon the hen, &c. So the whole creation lookes backe unto him that made it, for preſervation in their being, as *Pſal.* 104. 21. 27. & *Pſal.* 145. 15. And if it be ſo in theſe un-

unreaſonable creatures, thus to depend upon their Creator, then was the ſame in man much more; the covenant of the Law required this faith of man in the beginning, though now we be as Gods in our owne eyes, ſelfe-ſufficient, depending upon our ſelves, and none elſe, for all the good we hope for; yet at the beginning it was not ſo. But man was to depend upon God for his being, and well-being.

2. Another act of faith required in the Law, was a perſwaſion that God was well pleaſed with him, whilſt he walked in the way of love and obedience to his Creator, he was to believe without feare and doubt, that ſo long as he obeyed the will of the Lord, he was well-pleaſed with him.

3. He was to believe the bleſſing of life promiſed in that covenant, and to expect it according to the promiſe. In all theſe regards faith was commanded in the Covenant of workes.

Object. Why faith is not mentioned in the covenant of workes.

It may here be demanded; If faith be required in the covenant of works, why is it not expreſſed in plaine words, as well as doing? the covenant of workes ſaith; *Thou ſhalt love the Lord thy God, and ſerve him*; but it doth not call for any act of faith at all.

Anſw.

The reaſon thereof is, becauſe when the covenant of workes was made with man, he was then in his integritie, ſin was not yet come into the world, and therefore there was no cauſe for man to doubt of Gods love, and acceptation of him. But having received ſo great benefits from God, made after his image, but little inferior to the Angels, and having dominion given him over all the workes of Gods hands, he was now to be put in minde of his dutie towards his creator, and therefore was to be ſtirred up to love, honour and obey him, no need was there to ſtirre him up to believe Gods goodneſſe towards him, of which he had no cauſe to doubt. But when God cometh to make a Covenant of grace with man, he finds him in his ſin and rebellion, full of feares and doubts, and therefore had need to be encouraged to believe that God will be reconciled; but then it was not ſo, there was then nothing to cauſe diſtruſt, and therefore faith was not expreſſed in that covenant, yet faith was then required, as wee have ſhewed, though *not the ſame faith* that is required in the covenant of grace. But they differ in three things.

How the faith required in the covenant of works, dif-

1. The

1. The covenant of workes commandeth faith in God as a creator, to preſerve our being, but not as a redeemer to deliver us from miſery. *Adam* was not bound to believe on God as a redeemer; for then he needed no redemption. But the covenant of grace, requires faith in God as a redeemer; redeeming us from ſinne and miſery. The *Jewes* profeſſed they believed on God, but by what faith? When the faith of the Goſpel was preached unto them by Chriſt and his Apoſtles, they counted it a ſtrange thing, they clave to the Covenant of workes; They therefore believed on God as a Creator, but believed not on grace revealed in the Goſpel; by this faith they believed not on him.

fers from that which is required in the Covenant of workes.

Joh. 8.

2. The Covenant of workes required faith to believe in God loving mee, as created holy, and continuing in the ſame puritie and holineſſe before him, and no further; but the Covenant of grace commands faith to believe in God loving us, and pitying us loſt ſinners.

3. The faith required in the Covenant of workes, was mutable, as was all the righteouſneſſe required in that Covenant, and ſo *might be* loſt, as afterwards it *was* by the ſinne of *Adam*; but the faith required in the Covenant of grace, is ſuch as is begotten of an immortall ſeed, 1 *Pet.* 1. 23. and therefore cannot be loſt, but abides and continues for ever; It is a *faith that cannot faile*, Luk. 22. 32.

Thus yee ſee the ſame faith is not required in both Covenants; Secondly; It is not required in the Covenant of grace for the ſame end as it was in the Covenant of workes; In the Covenant of workes, faith was required as a part of that righteouſneſſe which the Law required, it is one of the duties of the Law; but in the covenant of grace it is required not as any part of our righteouſneſſe, but onely as an inſtrument to receive and apprehend the righteouſneſſe which is wrought for us by Chriſt; and therefore the faith required in the Covenant of workes, was a giving unto God, but the faith required in the Covenant of grace, is onely a receiving from God, that which he freely offers us.

Faith required for different ends in the two Covenants.

So that if the queſtion be asked and ſtated thus, Whether the Law and Covenant of workes, doe require the ſame faith, and to the ſame end, as the Covenant of grace doth.

Queſt.

Anſw. I anſwer, No, it doth not; as is evident by that of the Apoſtle, *Gal.* 3. 12. *The Law is not of faith,* (*i*) it is not the doctrine of faith, requiring faith, and promiſing life upon believing; but the Law ſaith thus, *The man that doth theſe things ſhall live in them*; as if he ſhould ſay, the Law requires not believing, but doing; therefore thoſe are deceived that would bring in the faith of the Goſpel, to be required in the Law.

Queſt. 2. For the ſecond doubt, whether doth not the Covenant of Grace require works, as well as doth the Covenant of works?

Anſw. How workes are required in the Covenant of grace. I anſwer, It doth; as is evident, *Titus* 2.11.14. *The grace of God that bringeth ſalvation*, teacheth us to be zealous of *good workes*; and Mat. 5. 16. *Let men ſee your good workes*, ſaith Chriſt; though Chriſt preached not a covenant of workes, but of grace, yet he calls for good workes. But marke the difference.

1. The covenant of workes doth not require workes for the ſame end, as the Covenant of grace, for that requires works as the matter of our juſtification before God; ſo ſaith *Moſes*, (underſtanding him in a legall way) *Deut.* 6. laſt, *This is your righteouſneſſe*; but the covenant of grace requires works not as a part of our righteouſneſſe, but that thereby we ſhould glorifie God, and manifeſt it that we are made righteous by Chriſt, *James* 2. we are thereby declared to be righteous; the godly converſation of a Chriſtian maketh it evident to the conſciences of men, that he is a juſtified man.

2. The workes that are required in the Covenant of grace, are not required from the ſame beginning; the Covenant of work requires works to be performed from our own ſtrength and abi ity received in the creation, it preſuppoſeth ability in our ſelves to do what it requireth. But the covenant of grace requireth works to be done by the helpe of the ſpirit of Jeſus Chriſt, *Phil.* 4.13. *I can do all things*, ſaith the Apoſtle, *through Chriſt ſtrengthning me*; that is, the power which the Covenant of grace directs us unto.

3. The Covenant of grace doth not require workes in the ſame order as the covenant of works doth; for the covenant of works requires works firſt, and then faith to believe our ſelves beloved unto life; but the Covenant of grace requires faith

faith firſt, and then that we bring forth good works; therefore ſaith the Apoſtle (*Titus* 3.8.) *Let them which have believed, be carefull to ſhew forth good works:* He doth not ſay, Let them which have done good works, believe; but firſt believe, and then do good workes; he placeth faith before workes; and hence it is that the obedience of the Goſpel, is called *the obedience of faith*, Rom. 16. 26. as following faith and ſpringing from it. Thus then the difference of the condition of the covenants remaineth: the one covenant commanding workes, the other faith.

Let therefore every ſoul look unto his faith, that expects to receive the bleſſing of life, by faith we are brought into covenant with God, and are enabled to wait for the bleſſing of it; *Thoſe that are of faith, are bleſſed with faithfull Abraham*, Gal. 3.9. Though there be imperfection in your works, yet if your faith be working, and it be not a dead faith, but fruitfull, manifeſting it ſelfe in an holy life; here is comfort, it is faith that gives intereſt in the Covenant of grace, let it appear that it is a faith unfained, and this is the condition, to which God hath promiſed life and ſalvation.

CHAP. VIII.

The ſecond difference betwixt the covenant of workes, and of grace, where the Covenant at Sinai *is handled, ſhewing what Covenant it was, whether it was of works, or of grace,*

THe ſecond main difference is this, namely, that the Covenant of works is made without a Mediator, to mediate between God and man. But in the Covenant of grace there is a Mediator coming between, to unite God and man together, and make them one. Hence *Heb.* 9. 15. Chriſt is called *the Mediator of the New Teſtament*; ſo alſo *Heb* 12.24. But the firſt Covenant of works had no Mediator. The reaſon of this difference is, becauſe when God came to make a Covenant of works with *Adam*, then there was no diſagree-

Uſe. Differ. 2. One Covenant was without the other made by a Mediator.

ment between God and man, man was yet righteous, perſiſting in that innocency and righteouſneſſe in which he was created; there was yet no breach made, the heart and mind of man anſwering to the mind of God; and therefore there was no need of a Mediator to bring them together; But when the Covenant of grace is made with man, there is a former breach between God and him, and ſo there is need of a third party, of a Mediator to make them one. Hence is that in *Gal.* 3.20. *A Mediator is not a Mediator of one*; whiles we are one with God, there is no need of a Mediator, no more then there is need for one to mediate between a man and himſelfe, (this is the ordinary interpretation of that place, though it may probably beare another ſenſe) and ſo it was betwixt God and man in the beginning, there was no variance then between them by ſin, then God made a Covenant with man, as with his friend, as *Abraham* is called *the friend of God*, but when ſin had made a breach between God and man, then ſtrangeneſſe and enmitie followed, God is eſtranged from us, and we are enemies unto God, ſo that without a Mediator, wee can never come to be united into Covenant againe. Now man feares and trembles to come before God, and God being offended, cannot be at peace, unleſſe his Juſtice be ſatisfied; Therefore when *Adam* had once ſinned, he feared to come into the preſence of God, and hid himſelfe, till God revealed and made knowne to him the Mediator of the Covenant, that *the ſeed of the woman ſhould break the Serpents head.*

Object. The Covenant of works was delivered to the children of *Iſrael* at Mount *Sinai*, by the hand of a Mediator, *Gal.* 3.19. and ſo this difference is taken away.

Anſw. I grant the Covenant of workes was then revealed and made knowne to the children of *Iſrael*, as being before almoſt obliterated and blotted out of mans heart, and therefore God renewed the knowledge of the Covenant of worke to them.

I grant alſo that the Law was given to them by the mediation of *Moſes*, who was a Mediator betwixt God and them.

But

But I adde withall, that the Law though it contain the ſum of the Covenant of workes, yet was not delivered unto that people for this end, to ſtand between God and them as a Covenant of works, by which they ſhould be juſtified and live, but onely as it was ſubſervient and helpfull unto them, to attaine the end of the former Covenant of grace, which God had made with them in their Fathers; God had promiſed *Abraham* to be a God to him, and to his ſeed, but now the *Iſraelites* having been long trained up among an ignorant and idolatrous people, they little knew what need they had to fly to the promiſe of grace, and therefore the Lord now reveales his Law to them in that manner, to make them ſee by the terrors of the Law, that they cannot come neer unto God thereby; this was the Lords end in giving the Law unto them, and not to ſtand between God and them as a Covenant of life, by which they ſhould live. This is evident by that of the Apoſtle, *Gal.*3. 19. *Wherefore then ſerveth the Law?* The Apoſtle had before proved that we are juſtified by faith in the free promiſe, and not by workes; ſome then might object, Why was the Law then given to the children of *Iſrael*? The Apoſtle anſwers, it was given to reſtraine tranſgreſſion, to convince men of ſin, and to *be as a School-maſter to bring them to Chriſt*, Gal. 3. 24. Theſe then were the ends of giving the Law; Firſt, That the knowledge of ſin might abound, *Rom.*5.19,20. *The Law entred that ſin might abound*, that is, the knowledge of it, that man might know his ſin; Secondly, To lead them to Chriſt; Thirdly, To reſtraine the tranſgreſſion and ſin of man, and to keep them in obedience. But not (as I ſaid) to ſtand in the forme of a Covenant, for them to be juſtified and ſaved thereby.

3. The Covenant at *Sinai* was not a covenant of workes.

The Law is to be conſidered two wayes; Firſt, abſolutely, and by it ſelfe, as containing a covenant of works; Secondly, dependently, and with reſpect to the covenant of grace.

1. Abſolutely, alone by it ſelfe, and ſo it was given as a covenant to *Adam* in the beginning, and ſo conſidered, it ſhews the way and means of life, by which we might live.

2. Reſpectively, as having reference to the Covenant of grace, and ſo it was given to the children of *Iſrael* at Mount *Sinai*;

Sinai; both as antecedent and conſequent thereto. As antecedent to it, to prepare them for Chriſt, and the Covenant of grace; and alſo as ſubſequent to it, to teach them how to walke and pleaſe God, when they were entred into a new covenant with him, and thus was it given unto them.

And here becauſe ſome may doubt of this truth, I will therefore lay downe ſome grounds to confirme it; and to make it cleare, that the covenant made with *Iſrael* at Mount *Sinai*, was not a Covenant of works.

Argu. 1. That Covenant which God made with *Iſrael* at Mount *Sinai*, had Circumciſion for the ſigne and ſeale of it, which was the ſigne and ſeale of the ſame Covenant which God made with *Abraham*, Gen. 17. And therefore this Covenant made with *Iſrael*, having the ſame ſigne and ſeale with the other made with *Abraham*, it was the ſame Covenant alſo; For if the Covenant had been altered, the ſeale ſhould have been altered alſo, the ſeales of the one Covenant not being ſutable to the other: It were now abſurd, to bring in the ſeales of the Covenant of workes made with *Adam*, and to annex them to the Covenant of grace, now made with us in Chriſt; and no leſſe inconvenient were it, to put the ſeales of the Covenant of grace, to the Covenant of workes. Now if this Covenant made with *Iſrael* was the ſame with that which was made with *Abraham*, (having the ſame ſeale and confirmation) then ſurely it was not a covenant of workes, but of grace, becauſe the covenant made with *Abraham*, was a covenant of grace, and not of workes, *Rom.* 4.

Obiect. But it may be ſaid, that Circumciſion was a ſeale of the covenant of workes, elſe how doth the Apoſtles Argument hold, which he urgeth, *Gal.* 5. 3. where he ſaith, *If yee be circumciſed, yee are bound to keepe the whole Law?* As implying that Circumciſion was a ſeale of the covenant of workes, binding them to the obſervation of the whole Law, that they might be juſtified thereby; even as Baptiſme binding us to believe on Chriſt for forgiveneſſe of ſins, is therefore called *a Sacrament of the Covenant of grace.*

Anſw. Circumciſion conſidered two wayes. Wee muſt conſider Circumciſion two wayes: Firſt, According to its primitive inſtitution, as it was appointed by God unto

to *Abraham*; and then, as it was abuſively urged and intended by thoſe Judaizing Apoſtles, which ſought to corrupt the truth. In the Primitive inſtitution of it, it was appointed to be a ſeale of the covenant of grace, as is evident, *Rom.*4. 11. But the falſe Apoſtles urged it as a worke of the Law, as a dutie and worke to be done neceſſary to juſtification and ſalvation. Now the Apoſtle in ſaying that *if they were circumciſed, they were bound to keepe the whole Law*, doth not look at the Primitive inſtitution of it, but hath reſpect to that which the falſe Apoſtles intended, urging Circumciſion as a work of the Law, neceſſary to their juſtification and ſalvation; and thus taking it, the Apoſtle doth truly tell them, that if they were circumciſed in this manner, and to this end, they were bound to keep the whole Law, becauſe by what reaſon Circumciſion was neceſſary, by the ſame reaſon all the reſt of the Law was neceſſary alſo; and if they were bound to obſerve Circumciſion, to be juſtified by it, then were they alſo bound to obſerve the whole Law, becauſe if we be juſtified by workes, wee muſt doe all the Law to obtaine juſtification by it. This is the Apoſtles intent, but this doth no more prove circumciſion to be a ſeal of the covenant of works, then our Baptiſme is. Concerning which, I may ſay as much as *Paul* doth of Circumciſion, if any ſhall eſteeme Baptiſme as a worke by which to be juſtified, I will then ſay to ſuch a one, that if he be baptized in this manner, and for this end, to be juſtified by it, as by a worke, that then he is bound to keepe the whole Law.

Queſt. But did not Circumciſion in the Primitive inſtitution of it, bind them to the obſervation of the whole Law?

Anſw. Yes, but not in that ſenſe as now wee ſpeake of, it bound *Abraham*, and all his ſeed, and all ſuch people as ſhould joyne themſelves unto them, to obſerve all the ordinances and commandements of God. But how, not as workes to be juſtified by, but as meanes by which they ſhould teſtifie themſelves to be a ſeparated people, ſevered from other people of the world, having peculiar Lawes given to them to walke by. They had ceremonies to lead them to Chriſt, ſuch as no other people had; they had Judgements and Lawes of State, given by God himſelfe, ſo as no other people of the world had the like; they had the.

How Circumciſion did binde them to keepe the whole Law.

the Morall Law revealed unto them more fully then any other people; and in the observation of all these, they were to testifie themselves to be the people of God, not communicating with the Lawes of other Nations, but walking in their owne, but yet not so as to justifie themselves thereby. Circumcision bound them to the observation of the Law, in the former way, but not in the latter.

Argu. 2. The covenant of workes binds not to the observation of the ceremoniall law, but of the Morall onely; but that covenant at Mount *Sinai*, bound them to the keeping of the Ceremoniall law, and therefore was not properly a covenant of workes. Hence saith the Apostle, *Heb.* 9. 1. to 6. *That the first Testament or Covenant had ordinances of divine service, &c.* By the first Testament, meaning the Covenant delivered at Mount *Sinai*. Now these ordinances mentioned by the Apostle, were types and figures of spirituall things, belonging to the Church of the new Testament, and did appertaine to the covenant of grace, signifying the blessings wee receive by Christ; and if these ordinances respecting Christ, were given in the first Testament or Covenant, then surely that Testament or Covenant was not a Covenant of workes.

Argu. 3. That Covenant which did so convince of sinne, as that it did also shew the way of expiation of sin, and of forgivenesse, could not be a covenant of workes, for the covenant of workes onely convinceth of sinne, and condemnes for sinne, but shews not the way of expiation of sinne. But this covenant at Mount *Sinai*, did so convince of sinne, that withall it shewed the way of forgivenesse; for it taught men to looke for righteousnesse by the bloud of the sacrifice, which was (in type) the bloud of Christ, and therefore it so revealing and shewing Christ, it could not be the covenant of workes.

Argu. 4. The covenant of workes was in *Adam* made with all, none excepted, not with one people more then another. But this covenant made with *Israel*, was made with them, as with a select, chosen, and peculiar people, whom God had taken to himselfe out of all the people of the earth: and thence is that Preface before the Law, *I am the Lord thy God, that brought thee out of the land of Ægypt*; God had separated them to himselfe from Ægyptians,

gyptians, from *Canaanites*, from *Edomites*, &c. and then revealed his Covenant unto them; therefore this covenant made *with Iſrael alone*, cannot be a covenant of workes, which is made with all fleſh.

That covenant which God made with *Moſes* his perſon, was not a covenant of workes, but of grace; but the covenant which God made with them, was the ſame which he made with *Moſes*, as appeares, *Exod.* 34. 27. therefore, &c. If any ſhall ſay, that God then made a covenant of workes with *Moſes*, then it muſt follow, that *Moſes* was not now, nor before, under a covenant of grace, which is contrary to the Apoſtle, *Heb.* 11. 23, 24. when he ſaith, *By faith Moſes when he came to yeares*, &c. or elſe, if he were before, and now, under the covenant of grace, and yet now God makes another covenant with him, putting him under the covenant of workes, then a man may be at the ſame time under both covenants, of workes and grace, and ſo both under bleſſing, and curſe, and in a ſtate both of life and death. *Argu.* 5.

If it had been a covenant of workes which God made with *Iſrael* at Mount *Sinai*, then ſhould he have called them from a covenant of grace, to a covenant of workes, from a covenant of life, to a covenant which now (in this eſtate of corruption) miniſters nothing but death, which is contrary to the Apoſtle, *Gal.* 3. 17. where he ſhews the Law cannot diſanull the former Teſtament; This were to make the Lord goe from a covenant of grace to a covenant of workes, and it were the ſame in effect, as to make them perfect by the fleſh, when the Lord had begun with them in the ſpirit, *Gal.* 3. 3. God carries on his people from faith to faith, from grace to grace, and not from grace to workes. Therefore the covenant then eſtabliſht with them, was not a covenant of workes, for them to expect life by, but onely the covenant of workes was then revealed with reference to the covenant of grace. *Argu.* 6.

That covenant which was made by a ſacrifice coming between, and confirmed by the bloud of the ſacrifice, that covenant is not a covenant of workes: but this covenant was ſo made and confirmed, *Exod.* 24. 2, 3, 4, 5, 6, 7, 8. that ſacrifice typed the ſacrifice of Chriſt, that bloud typed out Chriſts bloud, but Chriſts bloud doth not confirme the covenant of workes, but of grace. *Argu.* 7.

Argu. 8. That Covenant which did promiſe and conferre the ſpirit of grace, is a Covenant of grace and not of workes, as the Apoſtle ſhews *Gal.* 3. 2. where he ſaith, That the *Galatians* received the ſpirit, not by the workes of the Law, that is, by the doctrine of workes, but by the hearing of faith, that is, the doctrine of faith preached. But this covenant made at *Sinai*, did promiſe and conferre the ſpirit, as is expreſſed in *Hag.* 2. 5. where the Lord ſaith to the *Jewes* returned out of their captivitie; *According to the word that I covenanted with you, when yee came out of Ægypt, ſo my ſpirit remaineth among you, feare yee not.* This covenant therefore conferring the ſpirit of grace, was a covenant of grace, and not of workes.

But againſt this ſome doe object divers things.

Object. 1. They ſay the covenant made with *Iſrael* at Mount *Sinai*, had not Chriſt for the Mediator of it, *Heb.* 8. 6. But Chriſt was the Mediator of the covenant of grace, ever ſince that covenant was firſt made, even in the time of *Adam*, Gen 3. 15. and of *Abraham*, Joh. 8. 56. and of *Moſes*, Acts 15. 11. and afore his coming in the fleſh, as well as ſince, *Heb.* 13. 8.

Anſw. Chriſt was Mediatour of the old Covenant, and how. I grant that Chriſt was not in his own perſon viſible Mediator of that covenant, yet in his type he was; for when *Moſes* ſtood betwixt God and them, *Deut.* 5. 5. and when as a Mediator he tooke the Law from God to deliver it unto them, *Gal* 3. 19. he did not ſo ſtand in that place of Mediator, in his owne name, but in the name of Chriſt, as repreſenting Chriſt, of whom he was therein a type and figure, ſo that what *Moſes* did in that Mediatorſhip, Chriſt did it in him. It is ſaid of Chriſt, 1 *Pet.* 3. *He went and preached to the old world in the Miniſtery of Noah*; ſo he went and was Mediator between God and *Iſrael* in the miniſtery of *Moſes*; and as *Aarou* was Mediator between God and them in the Prieſtly office, ſo was *Moſes* in the Propheticall office, and yet neither of them in their owne names, and for themſelves, but both of them as they were types of Chriſt; and thus Chriſt was Mediator of that typicall covenant in his type, and afterward Mediator of the Evangelicall covenant in his own perſon.

Object. 2. The covenant of grace is ſaid to be *eſtabliſhed upon better promiſes*, then the firſt Covenant made at Mount *Sinai*, Heb. 8. 6.

Now

Now theſe *better promiſes*, are promiſes of life upon better conditions, (*i*) upon condition of faith in Chriſt, and not upon that impoſſible condition of perfect obedience to the Law. The covenant of grace therefore being built upon better promiſes then the former covenant at Mount *Sinai*, therefore the covenant at Mount *Sinai* cannot be a covenant of grace, becauſe the promiſes of the covenant of grace are alwayes the ſame, *Acts* 15. 11.

Anſw. How the promiſes of the new covenant are better, then of the old.

As wee read of better promiſes, ſo wee read alſo of a better Teſtament, and better ſacrifices, *Heb.* 7. 22. & 8. 6. & 9. 23. Now mark, ſhall we from thoſe better ſacrifices of the new Teſtament, conclude that the former Teſtament which had ſacrifices, though it wanted theſe better ſacrifices, was a covenant of workes? No, the covenant of workes (taken properly) hath no ſacrifices at all. The ſame, I ſay, concerning the better Teſtament, *Heb.* 7. 22. & 8. 6. Where the compariſon is betwixt the Teſtament under the Meſſiah, and the Teſtament under *Levi*, as the verſes before doe make manifeſt: the Teſtament under the Meſſiah is called *a better Teſtament then that under Levi*; yet was that Teſtament under *Levi*, a Teſtament or Covenant of grace, and not of workes. This therefore I conceive, that thoſe *better promiſes*, are not ſo called in regard of the ſubſtance of the promiſes, but of the manner of propounding them; Even as the ſacrifices of the new Teſtament, are ſaid to be better then the ſacrifices of the old; not in ſubſtance, but in the manner of exhibiting; (If I may ſo ſpeake) they had the ſame ſacrifices in ſubſtance, as wee have, even the Lambe ſlaine from the foundation of the world, *Rev.* 13. But he was then ſlaine onely in types and figures, not really or perſonally. But now in the new Teſtament, there is a reall and perſonall offering up of Chriſt himſelfe, and not in the type onely, and therefore it is called a *better ſacrifice*. And ſo it is in the promiſes; the promiſe of eternall life was then made, but how? ſeldome plainly expreſſed, but ſhadowed over in the promiſe of their dwelling in the land of *Canaan*, which was to them a type of heaven; but now wee have the promiſe of eternall life plainly and nakedly ſet before us: ſo that wee may ſay as they ſaid, *Joh.* 16. *Now ſpeakeſt thou plainly, and ſpeakeſt no parables*, now the Lord ſpeakes to us

without putting ſuch vailes before our eyes, which held them that they did not ſee into the end of that which was ſpoken; ſo as now, in this ſenſe, our promiſes are better then theirs, becauſe more clearly and plainly revealed. In a word, the Covenant under the Meſſiah is compared with the Covenant under *Levi:* the ſacrifices of the one, with the ſacrifices of the other; the promiſes of the one, with the promiſes of the other; Looke then, how the one is better, ſo are they all; as the ſacrifices of the one are better then the ſacrifices of the other, ſo is the Teſtament, and ſo are the promiſes; which betterneſſe, is not in the ſubſtance, but in the manner of revealing.

Vid. Ames. in Bellarm. Enervat. tom 3. p. 39.

Object. 3. The Covenant made at Mount *Sinai*, was the Covenant of the Morall law, which is the Covenant of workes.

Anſw. 1. This objection is anſwered by that which was before delivered of a two-fold conſideration of the Law; 1. Abſolutely; 2. With reſpect to the Covenant of grace, and as dependant on that, and thus onely it was delivered to them, and not as a Covenant by which they ſhould be ſaved, no more then it is to us, though wee have it in our Bibles.

The morall Law was not given to *Iſrael* as a covenant of workes.

2. Though the Morall Law was then given them, yet there was more then that Law delivered to them, namely, all the ordinances of the Ceremoniall Law, which belong to the covenant of grace, and not of workes, and all of them together made up but one covenant, wherein they were to walke with God.

Object. 4. The firſt Teſtament delivered at Mount *Sinai*, was ſuch, as no ſalvation could be attained by it; for therefore it is ſaid, *not to be faultleſſe*, Heb. 8. 7. But the Covenant of grace did alwayes bring ſalvation. Therefore, &c.

Anſw. That Covenant did give life, and ſalvation was attained by it; and though it be ſaid *to be faulty*, yet not ſo as to hinder or debar from ſalvation, but onely it was defective, *in reſpect* of the full perfection of the new covenant, as it is now revealed, It was not ſo cleare and manifeſt as now it is, there was then a defect in compariſon of what it is now, by the revelation of Jeſus Chriſt, but not faulty, ſo as that interpretation would make it. Compare herewith *Heb.* 10. 1,2,3,4.

See *Calv. Inſt. lib.* 2. *cap.* 11. *ſect.* 8.

Object. 5. This is made a difference betvvixt the covenant of grace, and the covenant at *Sinai*, that the covenant of grace promiſeth

ſeth forgiveneſſe of ſins, and the writing of the Law in our hearts, which the former covenant at *Sinai* did not. Therefore it was not a covenant of grace, but of works.

Anſw. It is true, the covenant at *Sinai* did not promiſe forgiveneſſe of ſins, *ſcil.* ſo clearly; and the writing of the Law in our hearts, *ſcil.* ſo abundantly, in ſo full a meaſure, as the new covenant doth, but if from the denying of the *full* meaſure, we ſhall deny the whole benefit in *any* meaſure, this will not follow: no more then this followes, that becauſe the Prophets did not reveale Chriſt ſo plainly as the Apoſtles, therefore they did not reveale him at all. They had types of the forgiveneſſe of ſins in the killing of the ſacrifice, in putting their ſins upon the head of the Goat; So alſo the Law was written in their hearts, elſe *David* could not have ſaid, *Thy law is within my heart*, but not ſo fully as in the new manifeſtation of the Covenant under the Goſpell. In *Ioh.* 7. 39. it is ſaid, *The Spirit was not yet given, becauſe Jeſus was not yet glorified*; not but that the Spirit was given in a meaſure, but not ſo abundantly as after his aſcention. So here, &c.

Object. 6. But in *Gal.* 4. 22.24, 25. the Covenant at *Sinai* is expreſly diſtinguiſhed from the new Covenant or Teſtament; the Covenant at *Sinai* being ſignified by *Hagar*, which brings forth Children to bondage, who was caſt out with her Son, and had no inheritance with *Iſaac*, the Son of the free woman, therefore the covenant at *Sinai* muſt needs be a covenant of workes.

Anſw. It is not to be denied, but that the Law which is the ſumme of the covenant of workes, was then publiſhed at *Sinai*; but we muſt withall remember what was before expreſſed, concerning the twofold conſideration of the Law; Firſt; Abſolute, in it ſelfe, as it was given to *Adam*; Secondly, Reſpective, depending upon the promiſe of grace, in which reſpect it was given to that people of *Iſrael*. Now the Apoſtle ſpeaks of the Law and covenant of works both wayes. Firſt, he ſpeaks of it in the relative conſideration, as it had reſpect to that people, and to the covenant of grace before made with them in *Abraham*, and of this conſideration of it, he ſpeaks from Chapter 3. 17. to Chapter 4. 21. and then from the beginning of ver. 21.

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of the fourth Chapter, to the end of the Chapter, there he begins to intreat of the Law, as ſimply conſidered in it ſelfe. And indeed, if we ſo conſider it ſimply by it ſelfe, it doth containe nothing but a covenant of works, and begets children to bondage, which ſhall have no inheritance with the children of promiſe, which lay hold of the new Covenant; but yet the former truth ſtill holds firme, and unſhaken, namely, that it was not a Covenant of workes, as it had reſpect to that people, that is, it was not given to them with intent that they ſhould look to be juſtified, and to live thereby, but only to lead them to Chriſt, and to reſtraine tranſgreſſion, as the Apoſtle fully ſhewes in the third Chapter. This two-fold conſideration of the Law here ſpoken of, is evident to any that doth with attention reade thoſe two Chapters, and attends to the ſcope of them; for that which the Apoſtle ſpeakes concerning the Law, and the *Jewes* being under the Law, Chap. 4. 1, 2, 3. &c. cannot be meant of thoſe that are under it; as under a Covenant of workes, but of thoſe that were Children of God by grace, though yet under age, &c. Againe, that which he ſpeakes of the Law in Chap. 4. 29, 30. with the verſes before, from *ver.* 21. to the end, cannot be applyed otherwiſe then to the children of the Law and Covenant of workes, ſtrictly and properly ſo called. And therefore this two-fold conſideration of the Law is grounded upon the Text it ſelfe. And the Apoſtle ariſeth from one of theſe unto the other; Firſt, ſpeaking of the Law, as it had reference to that people, ſhewing for what end it was given unto them, which he handles, Chapter 3. 17. to Chapter 4. 21. and then falls to an abſolute conſideration of it in it ſelfe, ſhewing the danger of being under the Law, being ſo conſidered ſimply as a covenant of workes, namely, that it caſts us out of the inheritance, which is given onely to the children of promiſe; the covenant then which God made with *Iſrael* at *Sinai*, was a covenant of grace, God renewing with them the former covenant made before with them in *Abraham*, but withall did then ſhew them the covenant of workes, what it was, thereby to force them to cleave unto the former promiſe of grace.

The ſumme is, that though the Law (which containes the cove-

covenant of workes) was delivered to the *Iſraelites* at Mount *Sinai*, by a Mediator, (*Moſes*) by reaſon of that reference it had in them to the covenant of grace, yet was it not ſo given by a Mediator unto *Adam*, to whom it was given as a meer covenant of workes, by which he ſhould live. And in this appeares the difference between the one covenant and the other, the covenant of workes is without a Mediator, there being no breach between God and man, when the covenant of works was given. But the Covenant of grace is by a Mediator, to make up the breach which ſin hath made between God and us, ſo as now in this eſtate of ſin, there is no peace with God, no bleſſing from God, but it muſt be obtained by the Mediator between God and man, Jeſus Chriſt. Hence is that, *Epheſ.* 2.13, 16.18. where the Apoſtle ſhewes how both Jewes and Gentiles are made neer to God *by Chriſt*; *we were aliens and ſtrangers, but now are made Citizens with the Saints, and of the houſhold of God, and have entrance and acceſſe to the Father* by Chriſt. Neither is there any other bleſſing to be looked for, but as it comes to us through the hand of the Mediator; he it is that *hath received gifts for men*, Pſal. 68. 18. *and he gives gifts to men*, Epheſ. 4.8. by him *we have remiſſion of ſins*, Epheſ. 1.7. by him *we receive the Spirit of life and grace*, Joh. 1.16. By him the Mediator, we enter and are brought into covenant with God; by him we are kept in covenant with him; by him we receive all the bleſſings of the Covenant; and without a Mediator there is no peace, no bleſſing to be looked for. All the promiſes of the covenant are made by him, and fulfilled; (*2 Cor.* 1.20.) In him they are *Yea and Amen*: though every promiſe do not by name mention Chriſt, yet it hath reſpect unto Chriſt, and without Chriſt we can receive nothing that comes in the nature of a bleſſing, or that comes from Grace. Grace comes onely by Jeſus Chriſt, *Joh.* 1.17.

Uſe. The miſery of ſuch as continue under a Covenant of workes.

This ſerves to let us ſee the miſery of all ſuch as are under the Law, under the covenant of works, and not under grace, let them conſider they muſt come and ſtand before God the Judge of all; who ſhal judge every man according to his works, and then ſhall all their ſins be ſet in order before them, and laid unto their charge, and the Law paſſe ſentence of death upon

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on them, and their own consciences terrifie them, and which is the upshot of their misery, there shall be *none to plead for them*, not one in heaven and earth to stand betwixt Gods wrath and them, to turne it away from them, but they shall be left unto themselves to dye and perish in their sins: The Law hath no Mediator, Christ is no Mediator to such as are under the Law, he hath not a word to speak for them; he tels such; *Iob.* 17.9. how little they must expect from him, he prayeth not for them, he pleads onely for them that fly to grace through him; these that enter into a covenant of grace, have Christ their Advocate; but as for those that are under the Law, they have God against them, the Law against them, they have all creatures to accuse and to testifie against them, but have not one to mediate for them, no Christ, no Mediator to stand up in their cause, to turne away from them the wrath which they have provoked.

Use 2. Direction to such as desire to be under grace.

It may serve for direction, Do we then desire to be in covenant with God, to be under grace, and to partake with the Saints in the blessings of this Covenant? Then trust not to your selves, to your owne righteousnesse, but goe to Jesus Christ the Mediator of the Covenant; giue up your selves unto him, put your selves into his hand, and goe hand in hand with him into the presence of the Father, that he may mediate for you, and plead your cause, as the *Israelites* said unto *Moses*, *Goe thou and speak unto God for us*; so let us say unto Christ, Lord Jesus, Goe thou and plead with the Father for us, if we come neer unto God without thee, we dye, the fire will consume us, we are destroyed. This is the way. All men hope well of themselves, and trust to their own righteousnesse, or else, they thinke that the promises of God are large, and that Christ is a Mediator for all men; and as the *Jews* trusted in *Moses*, Joh. 5. so do all now trust in Christ; And usually none are more confident then those, that never knew their need of a Mediator betwixt God and them. But as the *Israelites* had they not heard those thunder-cracks, seen the lightning, and tempest, and earth-quake, had not these made them afraid, and shaken their hearts, they would never have gone so unto *Moses*, and besought him to be a Mediator between God and them; so surely

ſurely is it with us, we never come to Chriſt to mediate for us, till by the Law we ſee our ſelves to be dead condemned men. Here therefore begin, look upon the terrors of the Law, ſee and read thine owne condemnation and curſe againſt thee by that Covenant; and then as the *Iſraelites* when they were ſtung with the fiery Serpents, they looked up to the Braſen Serpent, by it to be healed, and as they in their fear went unto *Moſes*, ſo let us in our feare go unto the Lord Jeſus, who is the onely Mediator between God and us.

Uſe 3. Encouragement for ſuch as are humbled.

It may ſerve for encouragement unto ſuch as are ſmitten downe with the terrors of the Almighty, ſo as they dare not approach neer unto God, to offer up any ſervice or Sacrifice unto him; but God appeares in their eyes as a conſuming fire, they had rather fly unto the holes of the rocks, and have mountains to cover them, and hills to fall upon them, then to approach before the face of the dreadfull and juſt God: as *Exodus* 20.21. the Children of *Iſrael* ſtood afar off from God, they durſt not draw neer, becauſe they ſaw God as a conſuming fire, *Exod.* 24.7. ſo it is with ſome fearfull conſciences, God is terrible unto them, they dare not come neer where the Lord is, to have any thing to do with him: thus it was with *Adam* after he had ſinned, he runs into the thicket to hide himſelfe from the preſence of the Lord; & rather would he have had the trees fired about his eares, and himſelf to have been turned to aſhes with them, then to have been brought forth before the face of God, to anſwer for his ſin which he had done. Thus alſo it was with *David* himſelfe after his ſin of pride in numbring the people, 1 *Chron.* 21.30. But let ſuch remember what the Lord ſpake to the Children of *Iſrael* in the like caſe, *Exod.* 20. 18.20. *Fear not*, ſaith *Moſes*, for God is come to prove you, *that his feare may be in you*, that you ſin not; feare not with a ſlaviſh and ſervile feare, to fly from his preſence; onely feare him with a reverend feare, feare to ſin againſt him: Let them not be afraid to come before God, but conſider though there is no acceſſe to the Lord, whiles they be under the Law, there being none there, to mediate for them; yet let them fly from that covenant to a covenant of grace, and here there is an Advocate, a Mediator ever ſtanding at the right hand of God, to

plead for ſuch as come unto God by him; ſo that though we have been enemies and ſtrangers, yet coming for grace in the Mediator his name, there is hope we may finde grace and acceptance by him; therefore, ſaith the Apoſtle, *Epheſ.* 2. 18, 19. *Through him we have acceſſe unto the Father*, &c. and chap. 3. 12. *In him we have boldneſſe and acceſſe with confidence*, Heb. 7. 25. *He is able to ſave all that come unto God by him.* Be our caſe never ſo miſerable in our own eyes, yet if we come unto God by him, he is able to ſave us to the uttermoſt; and if we come unto him, *he will not caſt us away*, Joh. 6. 37.

Uſe 4. Comfort for ſuch as have through Chriſt made a Covenant with God.

For comfort to ſuch as are entred into covenant with God, by the Mediation of the Lord Jeſus, the Mediator of the covenant; here is their comfort, that this covenant ſo made, can never be diſanulled or broken off. Satan will not be wanting to make a breach, if poſſible he can; he envieth this uniting of God and man in covenant one with another; As ſoon as ever he ſaw a Covenant paſſed between God and our firſt parents, he preſently beſtirred himſelfe to make a breach between them, hee did then caſt betweene them μῆλον ἔριδος, an apple of ſtrife, (as I may ſo call it) to draw man to violate the covenant of obedience, which God had bound him in, and ſo he broke aſunder the covenant between God and man; and thus he ſeeks ſtill to diſanull all covenants between God and us; And were our Covenant now without a Mediator, as the former was, he might prevaile againſt us and make a new breach, as he did before; but now here is our ſtay and ſtrong aſſurance, that if we be once taken into this covenant of grace, this covenant will hold; Though God *might* in his Juſtice breake with us, and we *would* break with him through our ſinfull infirmity, and backſliding diſpoſition that is in us, yet the Mediator the Lord Jeſus Chriſt, ſtanding between God and us, keeps us together, that we can never fall aſunder; he pleads with the Father to reconcile him to us, when he is angry with us, he pleads alſo with us, and when we are going back from God, he brings us to him againe, by renewing in us our repentings before him; he draws the heart again before the Throne of Grace, powers upon us the ſpirit of grace and ſupplication, puts in our mouths words of confeſſion, and

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ſtirres up in us ſighs and groans of ſpirit, intreating the Lord that though we have gone back from him, yet he would again receive us graciouſly, *Hoſea* 14 2. And thus by means of this our bleſſed Mediator and Advocate we are holden & continued in covenant with God, ſo as the covenant of his grace and peace made with us, ſtands faſt through Chriſt, notwithſtanding our manifold declinings and turnings backe from him.

CHAP. IX.

Containing three differences more betwixt the two Covenants.

THe third difference between the Covenant of workes, and of grace, is this; That in the covenant of works Gods acceptation begins with the worke, and ſo goes on to the worker or perſon working; but in the covenant of grace, his acceptation begins with the perſon, and ſo goes on to the work; In the one God accepts the perſon for the workes ſake: In the other God rewards the worke for the perſons ſake. Hereof it is that the life promiſed in the Covenant of workes, is called ὀφειλημα, a debt, as due unto the worke unto which it is promiſed. But that which is promiſed in the Covenant of grace, is called χαρισμα, a gift, as being freely given to the perſon, without reſpect to any worke, or if to the worke, yet for the perſons ſake. This word (*gratis*) freely, puts the difference between the covenant of workes and of grace. In the covenant of workes, God juſtifies the doers of the Law, but not (*gratis*) freely; but in the covenant of grace God juſtifies freely, without reſpect to the worke, out of love to the perſon. This is noted in the ſpeech of *Moſes* concerning *Abel*; *God had reſpect to* Abel, *and to his ſacrifice*; Abel being a believer, and under grace, God had reſpect to his ſacrifice, but it was becauſe he firſt had reſpect to *Abel* himſelfe. Hence alſo is that argument of theirs in *Judges* 13. 23. *If* (ſay they) *the Lord would ſlay us; he would not have accepted an offering at our hands.*

Differ. 3. In the Covenant of works Gods acceptation begins with the work; in the Covenant of grace it begins with the perſon. Rom 4 4.

Gen. 4 4.

Judg. 13. 23.

They reaſon from the acceptance of their ſervice, to the acceptance of their perſon; becauſe the perſon is accepted firſt,

and therefore if the offring be accepted, then the person much more. But on the contrary the Lord threatneth, that when he took no pleasure in their persons, then their offerings should not be regarded. And so when *Elijah* and the Priests of *Baal* offered the same kinde of sacrifice, God accepted the sacrifice of *Elijah*, but not of the other, because his person was accepted, but theirs were not. In 1 *Kings* 8. 52. God is said to have *his eyes open to heare the prayers of his people*; it is not the eye which heares, but the eare; yet God is said to have his eyes open to hear our prayers, because there is something first in Gods eye, which makes his eare to listen unto our cry: First, he lookes favourably upon our persons, and hath a gracious respect unto our selves, and then he bowes his eare to the prayer which we make before him. According to that, *Psal.* 34. 15. *The eyes of the Lord are upon the righteous, and his ear is open to their prayers*; Thus in Psal. 102. 19,20. God is said to *look downe* from heaven, *that he may hear, &c.* Thus it is in the Covenant of grace, Gods acceptance beginneth first with the person. And hence it is that when God hath cast favour upon the person, then he accepts weake services from him. A cup of cold water is better accepted from such an one, then a thousand rivers of oyle from another hand; yea though there be imperfections and weaknesses in the thing done, yet God passeth by the weaknesses for the favour he bears unto the person. As we may see in *Jacob*, he seeks the blessing, but mixeth so much imperfection and sin in it, that if God had not accepted his person, he might have brought a curse upon himselfe instead of a blessing; but God had said, *Jacob have I loved*, and therefore though he liked not his dissembling, yet he passed by his infirmity, and *Jacob* got the blessing. And so *David*, though the thing which he had done displeased the Lord, yet God took not his mercy from him, as he took it from *Saul*; for *Saul* was under a covenant of works, and *David* under a covenant of grace. Herein the Lord would shew, that it was the person, not the work which had respect unto. But *Adam* being under a covenant of workes, he finds acceptance with God no longer then his worke is found perfect before him. All his personall indowments, excellent gifts, and the image of God which was stamped upon him,

Mal. 1. 10. See Mal. 3. 3. 4.

First, he will purge their persons, and then accept their offrings. 1 Kings 8. 52.

Psal. 34. 15.

Mat. 10. last. Micha. 6. 6, 7.

1. Sam. 11. ult.

him, by which he was but little inferiour to the Angels, all theſe could procure him no favour or acceptance any longer then his worke was right; becauſe hee was under the Covenant of Workes, his perſon is accepted according to his worke.

Uſe 1. No worke of one under the Law is accepted of God. Tit. 1. laſt. Pſal. 14. 1.

For all ſuch as are under the Law, and have not yet made their refuge unto grace to finde acceptance in Chriſt, nothing that they do hath any acceptance with God. Themſelves are abominable, and ſo are all their works abominable. And till they come to have their perſons accepted in Chriſt, it's in vaine to tell God of their ſervices, and what great things they have done; he regards none of their works, they are to him as the filthineſſe of a menſtruous woman. Though they doe ſuch things as are highly eſteemed amongſt men, yet they are but abomination in the ſight of God. In *Luk.* 18. the Phariſee tells the Lord what a number of good works he had done; faſting, praying, paying tythes, dealing juſtly, &c. But what doth all this availe him? he goes away without any acceptance before God. So *Mat.* 7. 22. and *Luke* 13. 26. they ſhall come and ſay unto Chriſt, *We have eaten and drunke in thy preſence, and prophecied in thy Name, and done many great workes*: But ſee what the Lord ſaith, *Depart away from me I know ye not*. Their perſons were never accepted by grace in Chriſt, and therefore all that they had done; was but as if they had brought a carrion for ſacrifice, or had offered Swines bloud before the Lord. Here therefore begin, if we would have our works accepted, come before God in humility, and ſenſe of our owne vileneſſe, as the Publican did, and ſeek to be accepted through grace in Chriſt, and then come and offer thy gift, and ſo coming, both thou and thy ſacrifice ſhall finde acceptance with God. But as in his owne might ſhall no man prevaile, 1 *Sam.* 2. 9. ſo now (in this ſtate of ſin and corruption) in his owne worke ſhall no man finde acceptance in Gods ſight.

Luke 18. Mat. 7. 22. Luke 13. 26. The way to have our works accepted of God. 1 Sam. 2. 9.

Uſe 2. Comfort for ſuch as have made their refuge to grace, their weakeſt duies are accepted.

For ſingular comfort unto all ſuch, as having made their refuge unto grace, have found acceptance through faith in Chriſt. Be herein comforted, that the weakeſt and pooreſt ſervices that you put up to God in Chriſt, are accepted of him. Theſe are many times diſcouraged by reaſon of their weak performances;

ces; Oh! there is ſo much deadneſſe, coldneſſe, dulneſſe, ſo many by-thoughts, ſuch hypocriſie in their beſt actions, that they cannot think that ever ſuch ſorry ſervices, ſuch lame and ſick ſacrifices ſhould be accepted of God. But tell me, you that thus complaine; To what do you look, that you may find acceptance of God? To your workes, or to the riches of grace revealed in the covenant of grace, accepting your perſon through Chriſt? Do you look that your work ſhould be accepted for its owne ſake, or through grace in Chriſt, your perſons being firſt accepted in him? If you look to your workes, God regards neither you nor them; but if you fly to the abundance of grace, looking for your acceptance there, then feare not, thy weakeſt endeavours are accepted before God, and doe find favour in his ſight. Our comfort lyes not in the excellencie of our duties, but in our free acceptance in Chriſt. Thinke thus, thy workes being done never ſo weakly, are not worſe then thou thy ſelfe waſt, when firſt thou wenteſt to the Throne of grace, begging to be received through grace. If then God did in mercy accept thee when thou waſt ſo vile, doubt not, but out of the ſame grace and mercy he will accept thy worke alſo: his promiſe being that he will ſpare ſuch, as a man ſpareth his ſon that ſerveth him, *Mal.*3.17. Great cauſe haſt thou to be humbled and diſpleaſed with thy ſelfe, that thou canſt performe no better ſervice to thy God, that thou art ſo dead and liveleſſe in the things of thy God, who hath ſo graciouſly looked upon thee. But no cauſe therefore to thinke that thy ſervice is not accepted; becauſe Gods acceptance begins in the perſon, not in the worke, accepting the worke for the perſons ſake. And therefore if God have accepted thy perſon, he will accept thy worke alſo.

Mal 3.17.

*Differ.*4. In the Covenant of works man is left to himſelfe, not ſo in the Covenant of Grace.

The fourth difference is this; In the Covenant of workes, a man is left to himſelfe, to ſtand by his own ſtrength; But in the Covenant of grace, God undertakes for us, to keep us through faith. The reaſon of this difference is; becauſe when God comes to make a Covenant of workes with *Adam*, he finds him furniſhed with a ſufficiency of power which was put into him in his creation. But when he comes to make with us a Covenant of grace in this eſtate of ſin, he finds us of no ſtrength

Rom.

*Rom.*5.6. impotent, feeble, poſſeſſed with the ſpirit of infirmity, made up of weakneſſes, having no power; and therefore *Iſa.*40.29. the Lord promiſeth unto ſuch that *he wil give ſtrength unto them, and increaſe power.* The Lord knowes the infirmitie of our fleſh, how impoſſible it is for us to fulfill any part of the righteouſneſſe which the Law requires, *Rom.*8.3. He knows alſo what powers we have againſt us, *Epheſ.* 6. and therefore he tells us, that we are kept not by our own power, but by his power through faith unto ſalvation, 1 *Pet.*1.5. And hence is that in *Ioh.*10.28. Chriſt tells us, that none ſhall pluck us out of his hand. And this is the reaſon, that though *Adam* fell from his firſt eſtate, and loſt the life promiſed in that Covenant made with him, yet *we* fall not; he had more ſtrength of grace then wee, and we have more corruption then he, (for he was then pure without ſin) yet being left to his owne liberty, he willingly forſook the commandment of God, and fell into a ſtate of perdition. But we being weaker then he, (yet being once taken into the covenant of grace) though we have the ſame powers of darkneſſe againſt us as he had, yet we fall not ſo as to fin unto perdition, as he did; becauſe we are ſupported by the power of God. *Adams* life was put into his own hand, ours is put into the hand of Chriſt, we are committed to his care and truſt; the Father hath given us unto the Son, the Son hath taken us; at the hand of the Father, and hath undertaken with the Father for us, to preſent us before him. As in *Gen.*43. *Judah* undertakes with his father for *Benjamin, At my hand* (ſaith he) *ſhalt thou require him, &c.* So doth Chriſt undertake for us; at his hand the Father requires us, and Chriſt hath ingaged his own faithfulneſſe to keep us til he have preſented us perfect before his Father.

Rom.5.6.

Rom.8.3.

1 Pet.1.5. Joh.10.28.

Gen.43.

See hence the ground of that which ſometimes ſeems marvellous in our eyes; we ſee men of different abilities, ſome ſimple, weak, and deſpiſed, others indued with eminent gifts, and excellent parts; yet thoſe that ſo excell, many times fade, and fall away; their graces wither, their light is extinct, and they goe out like the ſmoke of a Candle, with an ill ſavour; whereas the weake and ſimple ones are upholden, and go from ſtrength to ſtrength, and increaſe with the increaſings of God. The reaſon

Uſe 1. Whence it is that weak ones ſtand, when the ſtrong are overthrowne.

ſon hereof is, becauſe the one ſort viewing themſelves in their owne excellencies in the glaſſe of their own conceit, they truſt in themſelves, and in their own ſtrength, and do not commit their ſouls to God to be kept by him, and ſo are left unto themſelves. And then at length, meeting with ſome temptation, which is ſtronger then they, their confidence and their ſtreng h fails them, and ſo they fall, and being left unto themſelves, they are never able to riſe any more; whereas the other being ſenſible of their owne infirmity, and caſting themſelves on the power of God to be kept thereby, they are hereby preſerved, and upholden againſt all the powers of darkneſſe which are againſt them; ſo that either they fall not; or if they do fall, yet they riſe againe. And thus it comes to paſſe, that theſe that are weake in themſelves, they are ſtrong through Chriſt: as 2 *Cor.* 12.9. And thoſe that are ſtrong in themſelves, are indeed weake in the power of God, having no help nor aſſiſtance from him, and ſo are quite overthrown.

2 Cor. 12.9.

Uſe 2. The ſafety of weak beleivers.

This may ſtay the minds of thoſe that are weake, they think they ſhall never hold out. They cannot deny but the Lord hath ſhewed mercy on them, and wrought his grace in their hearts, but they feare they ſhall not hold out; they feel ſuch a power of corruption in themſelves, ſo many luſts, ſuch ſtrong temptations, who can endure? True, not of your ſelves, but God is able to make you ſtand, *Rom.* 14.4. do but commit your ſoules to him in wel-doing, as 1 *Pet.* 4.19. And then conſider that noble reſolution of the Apoſtle, 2 *Tim.* 1. 12. *I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed to him*; go thou, and do likewiſe. If a friend relying upon thy truſt and faithfulneſſe ſhould bring a Jewel to thee, and intreat thee to keep it carefully, thou wouldeſt be aſhamed to be careleſſe of it. Chriſt is the faithfull and true witneſſe; therefore commit thy ſoule to him, and he will keep it, he can do it, *Jude* 24, and he is faithfull and will do it, 1 *Theſ.* 5.24. it being his covenant and promiſe; and he cannot deny himſelfe.

Rom. 14.4. 1 Pet. 4.19. 2 Tim. 1.12.

Jude 24. 1 Theſ. 5.24.

Differ. 5. The covenant of works is to glorifie Gods juſtice, the other is to glorifie grace.

In the covenant of works, Gods higheſt end is the glorifying of his juſtice; In the Covenant of grace, it is to glorifie his Grace: In the Covenant of works, God reveals himſelfe a juſt God,

God, rewarding good, and puniſhing evil, condemning ſin; but in the Covenant of grace, he ſhews himſelf a God gracious and mercifull, forgiving iniquity, &c. as *Jer.* 31. 31, 32. *I will be mercifull to your iniquity*, &c. The covenant of works forgiveth no ſin, there is nothing but ſtrict juſtice in that covenant. In this Covenant, God looks not at any mans repentance and turning from ſin, but onely conſiders, whether he hath ſinned: As in Courts of Juſtice, where there are tryed matters of life and death, there is no regard had, whether the party be penitent, or no, but whether the fact be committed, and if found guilty, he is led to execution; ſo in Gods Court of Juſtice, which he keeps according to the tenor of the Covenant of works, Juſtice acts and does all. Juſtice indictes, Juſtice examines, Juſtice pronounceth ſentence, Juſtice executes the puniſhment; and ſo whoſoever hath ſinned, receives according to the evill that he hath done. And hence it is, that when *Adam* had ſinned, the inquiſition is not, whether he repented him of the evill that he had done; but, what haſt thou done? Haſt thou eaten of the Tree, whereof I ſaid unto thee, thou ſhalt not eat? and the Lord finding that he had offended, pronounces curſes and death. But in the Covenant of grace it is otherwiſe. There God looks at the repentance of his people, and accepts of humiliation, and faith in Chriſt. Hence is the counſell of the Apoſtle, *Acts* 2.37, *Repent, and be baptized*, &c. When they ſaw the horrible ſin which they had done, in killing the Lord of life, they being the children of the Covenant, he tels then, that yet there was mercy for them, they might obtaine forgiveneſſe of ſins. Hence alſo, *Jonah* 3. 10. when God ſaw their repentance, and that they turned from their evill wayes, he alſo turned from the evill which he ſaid he would do to them, and did it not. The voyce of the Covenant of works, is like the firſt ſpeech of *Nathan* to *David, thou art a child of death*; the voice of the Covenant of Grace, is like his after ſpeech, when he ſaw *Davids* humiliation and repentance, *The Lord hath put away thy ſin:* In the Covenant of Works, God ſpeaks, as, *Ezek.* 18. *The ſoul that ſinneth, it ſhall dye:* In the Covenant of Grace, he ſpeaks as *Ezek.* 33 11. *As I live, ſaith the Lord, I deſire not the death of a ſinner.* They are both expreſſed in one place, *Exod.* 34.6. *The*

Jer. 31. 31. 32.

Gen. 3. 11.

Act. 2. 37.

Jonah 3. 10.

2 Sam. 12.

Eze. 18.

Ezek. 33. 11.

Exod. 34. 6.

Lord gracious and mercifull, slow to anger, yet not acquitting the wicked, but visiting iniquity, &c. In one covenant God condemns both sin and sinner; in the other, he condemns the sin, but spares, and gives life to the sinner, to glorifie his grace thereby. In the Covenant of works, he ayms to make his power and justice knowne; as *Rom. 9. 22, & cap. 2. 5.* But in the other, to glorifie grace; as *Isa. 48 9. & Ephes. 1. 6.* The reason of this difference is, because God will be glorified in all his attributes; as he is glorious in all, so he will have the glory of all to be seen. He will have his power and wisedome knowne in the creation of the world, his goodnesse knowne in the continuation and preservation and ordering of it, his faithfulnesse in keeping covenant with us, according to the Covenant made, his justice in a covenant of works, his grace in a covenant of grace which he makes with us in Christ Jesus.

Rom. 9. 22. & cap. 2. 5.

Use 1. Terror to all under the Law. Heb. 10. 20.

This may smite feare and terror into the hearts of all such as are strangers unto the covenant of grace, such as never yet entred into a new covenant with God, by *that new and living* way which is opened to them in Christ. Let such consider what hath been said, that in the covenant of workes (under which yet they stand) there is no grace shewed, but strict justice without any mercy. Let such therefore bethink themselves, what a God they must meet withall, and with whom they must have to doe, even with a just God, a God of judgement, a God of vengeance, that will not spare their misdeeds; what ever justice can require of them, they must satisfie to the utmost mite; were it so that mercy and justice might sit on the bench together, that justice might be tempered and mixt with mercy, your sentence might be the more tolerable. But these two sit in two severall Courts, Justice without Mercy, and therefore when nothing but Justice shall judge you, who can stand? what flesh may abide it? In *Psal.* 78. 5. the Cup of the Lords wrath is said to be *full mixt*, but in *Rev.* 14. 10. it is said to be *pure wine*, unmixt; both together imply, that it is both mixt and unmixt; how both? mixt of all sorts of plagues, but unmixt without any drop of mercy, pure wrath, without any dram of mercy to allay the bitternesse of the cup of wrath, and how bitter then will this cup be? more bitter then gall; yet this

Psal. 78. 5. with Rev. 14. 10.

this muſt all the wicked of the earth drink, and wring out the very dregs of it, *Pſal.* 78.5.. This is an hard ſaying, but a true ſaying, as God is true; Therefore *Iſa.* 27.11. God ſpeaking of the wicked people of the *Jewes*, ſaith he, *He that made them will not have mercy on them, neither ſhew them any favour.* And in *Ezek.* 5.11. He threatens that his *Eye ſhall not ſpare, neither will he have any pitie.* And *Hoſ.* 1.6. *I will no more have mercy, &c.* And *James* 2.13. *They ſhall have judgement without mercy.* As God will be made marveilous in his mercy toward thoſe that are veſſels of mercy prepared unto glory, 2 *Theſ.* 1.10. ſo as men ſhall wonder at the abundance of grace ſhewed towards them; ſo on the contrary, God will be admired and wondred at in his judgements upon all ſinfull and ungodly ones; he will *make their plagues wonderfull, Deut.* 28.59. He will deal with his owne ſervants onely in a way of grace, with theſe onely in a way of juſtice. And if ſo, what will their end be? Juſtice will ſpare neither high nor low, it is impartiall, and alike towards all. Juſtice will paſſe by no tranſgreſſion, but will have an account for all, greater or leſſe, wicked thoughts, idle words, fooliſh jeſts; Juſtice will not remit any part of the puniſhment which the Lord calls for, but it will have the full to the utmoſt farthing. Let this ſtrike all their hearts, who are yet under a covenant of works, with a feare of this juſt God, who will judge them without mercy. And let this cauſe them to fly to the throne of grace, and there to enter into a new covenant with God. As the Angel counſelled *Lot*, ſo do I counſell thee, haſten to get ſhelter under the wings of grace, that thou mayſt be freed from the wrath of the juſt God.

Pſal 78.5. Iſai. 27.11. Ezek. 5.11. Hoſ. 1.6. 2 Theſ. 1.10. Gene. 19.

Seing Gods end in the Covenant of grace is to glorifie his grace in us, we may by this in ſome meaſure diſcerne what part we have in the grace of this Covenant. And we may do it by this, if *our* ayms and *Gods* ayms, our ends and Gods ends meet in one, when we come to ſeek grace in in his ſight. Many an one comes before God, begs mercy, and yet obtains it not; as *Pro.* 1.28. becauſe they aske amiſſe, they ſeek it not in Gods way. Conſider therefore, what ſeekeſt thou in begging mercy at his hand? Doſt thou ſeek only to have thy ſin pardoned? *only* to be ſaved from wrath? this wil not argue thy peace, that thou art

Uſe 2. Conſolation to thoſe that make the glorifying of grace their end.

Pro. 1.28.

under grace. But doſt thou as well ſeek the glorifying of his grace towards thee, as the obtaining of thine own peace with him? If God hath put this diſpoſition of heart into thee, that thou couldeſt be content to lye downe in the duſt, and to take ſhame for thy ſin before Angels and men, ſo that the aboundant riches of his grace may be glorified in the taking away of thy ſin, if thy deſire be not onely that thou maiſt ſee his ſalvation, but that the Lord himſelfe may be made marveilous, and his grace magnified in thee, then thou art herein another *David*, a man after Gods own heart, thy thoughts are as Gods thoughts, thy intents and ends the ſame with Gods ends. Take this therefore as a pledge of his grace towards thee. Never couldeſt thou ſo deſire the glorifying of that grace, if God had not a purpoſe of grace towards thee. Naturall deſires of our owne good, may perhaps worke a deſire to have our ſin forgiven, but nature (though elevated to the higheſt) cannot reach this, to deſire the glorifying of grace, as our end.

Uſe 3. A ſtay for thoſe that are dejected with ſenſe of their unworthines.

For comfort unto ſuch as ſee their own unworthineſſe, and are diſcouraged thereby from ſeeking after grace with God; They are ſo vile in their own eyes, that they thinke it is impoſſible, that ever ſuch as they are, ſhould find favour and acceptance with God. But let me aske, cannot the riches of grace, when it ſhall ſet it ſelfe on purpoſe to glorifie it ſelfe to the full, cannot ſuch grace make thee accepted? Thou dareſt not deny it. Hold here then, grace can make thee accepted, if it will pleaſe to glorifie it ſelfe; now then conſider; this is the very end which the Lord aymeth at in ſaving his people, *ſcil.* to glorifie his grace in ſuch, as ſeeing their own unworthineſſe, do fly to grace alone to be accepted in Chriſt Jeſus. I ſay more, If thou wert not unworthy, there could not be any communication of grace to thee; for were not unworthineſſe in us, there could be no grace ſhewed from God. When God will glorifie himſelf in a way of juſtice, he will abaſe all the haughtineſſe of man; no excellency of man can then ſtand in his preſence; ſo on the contrary, when God will glorifie himſelf in a way of grace, there is no unworthineſſe of man can hinder it; he will exalt the moſt vile, the abject, the moſt deſpiſed, and contemptible, that not we, but grace it ſelfe may be glori-

glorified, 1 *Cor.*1.27,28. Therefore do not wrong the grace of God, but fly thereto in the ſenſe of thine owne baſeneſſe, and this is the readieſt way to find acceptance. 1 Cor.1.27.

Vſe 4. Direction how to ſeek graces.

It may ſerve for direction unto all ſuch, as deſire to enjoy the bleſſings of this grace which God offers in his Covenant; let them ſeek it with the ſame minde that God offers it, with a purpoſe and deſire to have grace exalted and magnified; doe not onely ſeek it, that *you may be exalted* by grace, but *that grace may be exalted* in you. Goe to God for grace with the ſame minde as *Moſes* did, and then we ſhall obtaine it, as he did. Now *Moſes* ſought it for this end, that his mercy might appeare, *Exod.*32.32. *If thou wilt pardon their ſin, thy mercy ſhall appeare,* (this reading I chuſe and embrace as the beſt) as if he ſhould ſay, they have indeed committed a great ſin, but the greater the ſin is, the more ſhall thy mercy and grace appeare, if thou wilt forgive. Thus *Moſes* prayes, and ſee how it prevailes with God: In *ver.*10. the Lord ſeemed to have been reſolved to conſume them, and bids *Moſes* let him alone, that his wrath might wax hot againſt them; *I will deſtroy them,* (ſaith God) *I will not be intreated for them*; yet *Moſes* notwithſtanding goes before God, confeſſing their vile and hainous ſin, but withall prayes, *Oh yet forgive, and then thy mercy ſhall be magnified.* And this prayer of his prevailed with God, he ſtayed his hand, he changed his minde; as *ver.*14. and deſtroyed them not. Theſe are prevailing requeſts with God, when we plead for the glorifying of his owne grace. In *Joh.*12.28. our Saviour prayes to his Father, *Father glorifie thy name*, and there comes a voice out of the cloud, *I have glorified it, and will glorifie it againe:* ſo let us ſeek grace from God for this end, that it may be glorified in us. Father glorifie thy grace; and then the Lord in his time will anſwer us; I have both glorified it, and will now glorifie it again. In this way we cannot miſſe of obtaining the thino we ſeek for at Gods hand. Exod. 32.31. Joh. 12.28.

CHAP.

CHAP. X.

Containing the ſixt and ſeventh differences.

Differ.6. In the Covenant of works God dealeth alike with like, but grace puts a difference betwixt ſuch.

IN the Covenant of workes, God deales alike with all, that are alike in themſelves: Looke how he deales with one, ſo will he do with another, if they walke in the ſame way; The ſame worke ſhall have the ſame reward, whether in good or in evill. They that are alike in ſin, ſhall be alike in puniſhment. Juſtice which is Gods rule in the covenant of workes, maketh no difference between perſons that are equall in themſelves. It hath its ballance in its hand to give to every one according to their works; It is no reſpecter of perſons. Therefore God ſpeaking of *Baaſha*, 1 *Kin.* 16.2,3. ſaith, that becauſe he walked in the wayes of *Jeroboam* the ſon of *Nebat*, who made *Iſrael* to ſin, therefore God would make his houſe like the houſe of *Jerobeam*. They both make *Iſrael* to ſin, and therefore they are both alike in puniſhment; ſo alſo he ſpeaks of *Jeruſalem*, Ezek. 23.31, that becauſe *ſhe walked in the way of her Siſter, that therefore he would give her cup into her hand.* Hence ſaith the Apoſtle, *Rom.* 2.6. to 17. *That every ſoul that continues in well-doing, ſhall have glory and honour, but unto the diſobedient ſhall be tribulation and wrath, whether Jewes or Gentiles, &c.* Where actions are alike, God will deal alike with all ſuch as are under the covenant of workes: What is juſt towards one, is juſt towards another, when actions and workes are alike; Now God will deale juſtly with all: he that commands *us* to give to every man his due, *Rom.* 13.7. will not himſelfe withhold due from any; here therefore God will deale alike with all. Let one fullfill the Law, and he ſhal live thereby; Let another fulfill it, and he alſo ſhall have the ſame life. Let one breake it, and he ſhall dye, and as many as break it, ſhall lye under the ſame condemnation. But now it is otherwiſe in the covenant of grace; grace deales diverſly with men that are equall in themſelves; where there was no difference before, grace makes a difference, as *Rom.* 3.23,24. *All have ſinned, &c.* there is no difference in our ſelves, we are all ſhut up in

1 Kin. 16. 2,3

Ezek. 23. 31.

Rom. 2. 6. 10. 17.

Rom. 3. 23, 24.

in condemnation by ſin; but are all juſtified? No; but onely thoſe that are of the faith of Jeſus. Hence ſaith the Apoſtle, *Rom.*9.10,11,12,13. that when *Jacob* and *Eſau* were both in the ſame condition, neither of them having done either good or evill, yet grace put a difference betwixt them, and preferred one before the other; They were alike in themſelves, yet they had not the like grace vouchſafed to them from God. *Juſtice is due, but grace is free*; Juſtice *muſt* doe right, but grace may communicate it ſelfe, to whom, where, and in what meaſure it will. Hence is that in *Rom.* 9.15. *I will have mercy on whom I will have mercy, &c.* He doth not ſay, I will deal juſtly with whom I will, he cannot deale unjuſtly with any; But concerning grace he ſaith, *I will have mercy on whom I will have mercy.* Therefore to manifeſt the goodneſſe of his grace, the Lord ſometimes preferreth thoſe that ſeem leaſt worthy, he ſets the younger before the elder, *Jacob* before *Eſau*, *Ephraim* before *Manaſſeh*, and the Gentiles which were aliens from God, before the Jewes which counted themſelves to be the onely people. Conſider thoſe two ſpeeches in *Mat.* 20. The one *ver.*14. Take that which is *thine own*, and go thy way: the other, *ver.* 15. I will do with *mine own* as I will. Here is *our own*, and *Gods own*; our own, is that which we look for according to our agreement which we have made with God, for the worke done. As thoſe hyred into the Vineyard, they agreed with the Maſter of the Vineyard for ſo much; and that which they ſo agreed for, for their worke, that was their owne, due by juſtice; But that which was not by agreement, nor for worke, but comes by grace, that is Gods owne, with which he may do even as he will: *our own* is that which is due from Gods juſtice: *Gods own* is the gift of his free grace. To every one God will ſay, take thine owne. And where there is no difference in worke, juſtice will make no difference in wages. And if any begin to complaine that others are better dealt with then they, the Lord anſwers to ſuch, I will do with *mine owne* as I will; Grace is mine own, and I owe it to none, I will ſhew it where I will; It is grace which makes the difference, herein may God deale diverſly, giving more to one, leſſe to another, as pleaſeth him. And hereto agrees that in *ver.* 16. *He*

Rom.9.15.

Mat.20.14, 15.

that

Mat.20.16. cleared.

that is firſt ſhall be laſt, and the laſt firſt. He that ſhould be laſt in a way of Juſtice, ſhall become firſt in a way of grace; Thoſe that Juſtice would ſet laſt and loweſt, Grace will advance and ſet higheſt.

Uſe 1. Not to murmur againſt the diſpenſation of God.

This may ſerve to ſtop every mouth that is ready to open it ſelfe againſt God, and apt to wrangle againſt the diſpenſation of his grace; you have your owne, therefore complaine not you have what you can require in a way of Juſtice, and more, and therefore let God do with his own what he will. What if God will ſhew more grace to another then to you? Is he therefore unrighteous? you your ſelves will take the ſame liberty to ſhew the fruits of your kindneſſe and courteſie where you will; And will you be more free then God? Let not your eye be evill, becauſe his is good; murmur not againſt God, repine not againſt men, if they have received more, if God have given them more gifts then unto you, grudge not. The ſpirit that is in us luſteth after envy, *Jam.*4.5. And the Jewes were moved with envy when they ſaw the Gentiles preferred before themſelves. But learne to ſubmit to the Lords diſpenſation; neither murmur againſt him, nor envy againſt men, remembring grace is free to give to whom and where he will.

Jam.4.5.

Uſe 2. Grace can ſave the vileſt, ſo they turne. Luk.23.39. to 44.

For encouragement to ſuch as are yet under the condemnation of the Law; though you have deſerved to periſh, and have been as deep in ſin as many of thoſe that are now in hell, ſo as Juſtice can make no ſeparation; no difference between you and them, yet grace may. Conſider how it was with thoſe two malefactors, *Luk.* 23.39. to 44. they were both in the ſame condemnation, yet one flying to grace, found mercy with the Lord, one went to Paradiſe, the other to hell. Though you are as vile as the damned in hell, yet grace may ſave you.

Uſe 3. A covenant to the impenitent. Luk.13.2,3.

For all ſuch as go on in their ſin, in an impenitent courſe, marke what you muſt look for; what ever plagues or judgements have befell any ſinner, you going on in the ſame ſins, muſt looke for the ſame judgements; *Except you repent, you ſhall likewiſe periſh, Luk.*13.2,3. God is the ſame, his juſtice the ſame, now as before. It follows the ſame rule to judge by, therefore where the ſins are the ſame, if you be not under grace, you muſt looke for the like vengeance. Conſider what the Apoſtle ſaith,

1 *Cor.*

1 *Cor.* 10. 7, 8, 9, 10. Be not you murmurers, idolators, fornicators, as they were, leſt you meet with the ſame judgements as befell them. Therefore take heed how you goe on in an impenitent courſe in any ſin, leſt the ſame plagues be inflicted on you. Take heed of the covetouſneſſe of *Judas*, the hypocriſie of *Ananias*; the obſtinacy of the *Jewes*, the pride of *Nebuchadnezzar*, the murmurings of the *Iſraelites*, the luke-warmeneſſe of *Laodicea*, leſt ye taſt of the ſame miſeries. Juſtice can make no difference.

Differ. 7. One ſin breaks the covenant of workes, but not the covenant of grace.

The ſeventh difference is this: That the Covenant of works is diſanulled and broken by one tranſgreſſion, never to be made up any more; But the Covenant of grace is not broken aſunder by many tranſgreſſions, ſo long as we follow God in a way of faith and repentance. After many offences the Covenant of grace may ſtand firme ſtill. This difference is made by the Apoſtle, *Rom.* 5. 16. *The guilt came of one offence unto condemnation, but the gift is of many offences unto juſtification, &c. Adams* one ſin brought guilt upon him, and all his poſterity, becauſe he was under the Covenant of workes; and therefore juſtification can be had by that covenant no more. But it is not ſo in the Covenant of grace, neither one ſin, nor many ſins do exclude from life in this Covenant; *But this gift is of many offences, &c.* And this holds true; not onely of ſuch ſins as are committed before our entrance into a covenant of grace with God; but of ſuch ſins as are committed afterwards; as is evident, *Pſ.* 89. 31. 34. God having made a Covenant with them; though he chaſtiſe them, *yet his Covenant will he not breake, &c.* The reaſon of this difference is, from the ſumme and ſcope of the Covenant of workes, which is to bind us to a totall, full, perfect, and conſtant obedience of the Law in all things unto the end, *Gal.* 3. 10. ſo that one, or once fayling, breakes that Covenant. But in the Covenant of grace, God promiſeth, not onely to forgive, but to multiply forgiveneſſes. *Iſa.* 55. 7. Hence though in many things we ſin all, as *Jam.* 3. 2. Yet, 1 *Joh.* 2. 2. *We have an Advocate with the Father.* And 1 *Joh.* 1. 7. *The bloud of Chriſt cleanſeth us from all ſin.* No number of ſins doth exclude from ſalvation, till they be accompanied with finall apoſtaſie, impenitency, and unbeliefe, till as *Heb.* 3. 12. we doe by an *evill*

Rom. 5. 16.

Iſai. 55. 7.
1 John 2. 2.

heart depart away from the Living God: Hence also saith the Apostle, *Rom.*5.19. *Where sin abounds there grace abounds much more.* God will glorifie his grace by our sin. As sin takes occasion by the Law, *Rom.*7.10. so grace takes occasion by our sin. God will glorifie his grace thereby, and make it marveilous in the eyes of the world, so that men shall wonder that grace should be shewed in pardoning such sins; that they shall say, as *Mich.* 7.18. *Who is like unto thee, who passeth by the transgression of the remnant of thy people.*

Micha 7.18.

Use. To support weak ones in hope, under many infirmities.

Consolation to the weake Saints of God, who are often cast downe in themselves, through sense of their owne infirmities, and the many falls they are subject unto, by reason of which they are cast into sad feares and doubts concerning themselves, yea, so far as to make conclusions against themselves, that they cannot belong unto God, because (as they thinke) if they were the Lords people, and his grace were effectuall in them, they should not be so often overcome. But such must know that so long as the sins that are in us be repented of, and mourned for, it is not one nor many infirmities which can make void the Covenant of grace, which we are entred into, or hinder us of the blessing that comes thereby. We must remember, that *we are not under the Law, but under Grace*; wee must not be too severe against our selves, like *Novatians* denying pardon to second falls; In so doing we set such limits to the grace of God, as he himselfe hath not set. God hath not said, He will pardon once and no more, or that he will pardon sins before grace received, but not those committed after, God never so stinted his grace, but his gift of grace is against many offences unto justification of life. In denying therefore of pardon to our selves for sins iterated, and for our often infirmities, (so long as there is a spirit of repentance working in us, and we are humbled for them before God) we do not onely wrong our selves, and deprive our souls of peace we might enjoy, but we do wrong to the grace of God, as if that grace were not sufficient for us, as if that God could not, or would not, renew his gracious pardon to us, as we renew our repentance towards him. Let such consider what the Lord hath commanded *us* to doe, we must not onely forgive seven times, but seventy times

times seven times, if our brother turne againe and say, *it repenteth me.* And can we thinke that God looks for more mercy from us towards our brethren, then he will shew towards his owne children? He hath bidden us daily to pray for the forgiveneſſe of our ſins, as knowing that we are ſubject to daily infirmities, and do ſtand in need of daily mercy and forgiveneſſe. And therefore to limit Gods grace as we are apt to doe, is in effect to turne the Covenant of grace into a Covenant of workes, as if there were noe more grace under the one, then under the other. Know therefore that whiles there is in us an holy watchfulneſſe, againſt the ſin that dwels within us, whiles it is our deſire and care to pleaſe the Lord, whiles we feel in our ſelves the ſpirit of grace, cauſing us to mourn over him whom we have pierced by our ſins, though we be overtaken again and again through the infirmity of the fleſh that is in us, yet know, that it is not one, nor many offences that can deprive us of the bleſſing of the Covenant of grace, in which God hath promiſed to multiply forgiveneſſe, according to the multitude of his great mercies. Yet let no man abuſe this doctrine unto carnall liberty: this is childrens bread, impure dogges, and carnall livers, that make no conſcience of ſinning, have nothing to do with this conſolation; it is onely to ſupport the weake, and comfort the feeble minded, not to incourage the wicked and impenitent in their ſin. Let ſuch know, that though God abound in mercy, and do multiply forgiveneſſe unto ſuch as are humbled for their ſins; yet he will multiply plagues alſo upon impenitent wretches that go on in their evill way. To ſuch neither many, nor any one of all their ſins ſhall be forgiven, but being under the Law, they ſhall make an account unto God of every tranſgreſſion; God will repay them all their wickedneſſes, not one ſhall be forgotten or forgiven. He is indeed abundant in goodneſſe, reſerving mercy for his people: and ſo he is alſo abundant in wrath againſt rebellious ſinners, and will abundantly reward the proud doer,

Mat. 18. 22.

Caution.

Pſal. 31. 23.

CHAP. XI.

Two differences more betwixt the ſaid Covenants.

Differ. 8. One covenant leaves us ſomething in our ſelves to glory in, the other gives glory to God.

THat the Covenant of workes (if it be accompliſhed and fulfilled) leaves in man matter of glorying and boaſting in himſelfe; but the covenant of grace excludes all glorying in a mans ſelfe, and leaves him nothing of his owne to boaſt of, but in the grace of God. If *Adam* (who was under the covenant of works) had fulfilled that covenant, he might have come before the Lord, and ſaid, Behold, Lord, I have fulfilled the commandement which thou gaveſt me, and done thy will, now therefore juſtifie me, and give me the life which thou haſt promiſed: here *Adam* had had ſomething in himſelfe to glory in. Thus the Apoſtle ſpeakes of *Abraham*, that if he had had the righteouſneſſe of workes by his fulfilling of the Law, *he ſhould have had whereof to glory before God*, Rom. 4. 1. he might have ſaid as the elder ſon did in *Luk.* 15. 29. a type of one under the covenant of works, *I have ſerved thee theſe many yeares, and never brake thy commandement, &c.* Hence is that in *Rom.* 11. 4. *To him that workes the wages is counted a debt.* Man might have required life from God as a due debt. But in the Covenant of grace a man hath nothing left him of his own to glory in before God. But all his glorying is in the grace of God, as 1 *Cor.* 1. 30, 31. *Chriſt is made unto us, wiſedome, righteouſneſſe, ſanctification, and redemption, that whoſoever glories, ſhould glory in the Lord.* The covenant of grace teacheth us to look at our ſelves as loſt and undone creatures, but withall to look at the riches of grace, and to glory in Chriſt. As *Paul*, 1 *Tim.* 1. 13, 14. *I was a blaſphemer, &c. But the grace of our Lord Jeſus Chriſt was aboundant towards me.* This difference the Apoſtles layes downe on both parts, both in reſpect of the covenant of workes, and of grace, *Rom.* 3. 27. *Where is boaſting then? Is it excluded? By what Law? Of works? No,* the law of workes doth not exclude boaſting, but it is excluded by the Law of faith, which is the ſumme of the covenant of grace. And ſo *Epheſ.* 2. 9. *We are ſaved by grace, and not by workes.* Why ſo? leſt

Rom. 4. 1. Luk. 15. 29.

1 Cor. 1. 30, 31

Rom. 3. 27.

Epheſ. 2. 9.

leſt any man ſhould boaſt, as implying, that there is matter of boaſting if ſaved by workes, but not in being ſaved by grace. It is with us now, as with a company of condemned priſoners, all have received the ſentence of death; but though ſome be executed, yet others are ſpared by favour from the Prince; what have thoſe that are ſaved to glory in more then the other? Nothing in themſelves, onely in the favour of the Prince. As in *Pharaohs* two officers, whereof one was reſtored, the other hanged: ſo it is with us, we are all condemned, all have received a ſentence of death in our ſelves, and in ſome God will ſhew forth his wrath, and make his power knowne, *Rom.* 9. 22. others he will ſpare, reſerving them as veſſels of mercy prepared unto glory. But nothing hath one to glory in more then the other, but onely in the riches of grace which was ſhewed to the one, and not to the other. They that are ſaved may ſay, I was in the ſame condemnation, but the Lord hath had compaſſion on me, becauſe it ſo pleaſed him. Here is that which grace teacheth us to glory in. He that is under the Law, if he fulfill the Law, may ſay, as *Deut.* 9. 4. *For mine owne righteouſnes, &c.* But he that is under grace muſt ſay, as *Deut.* 9. 6. *Not for mine own righteouſneſſe, but according to his great mercie, Tit.* 3. 4, 5.

Rom. 9. 22.

Deut. 9. 4.
Deut. 9. 6.
Tit. 3. 4, 5.

But *Gal.* 6. 4. *Paul* who taught a covenant of grace, and no where more then in that Epiſtle, yet wiſheth a man to prove his own work, that ſo he may have matter of rejoycing in himſelfe, and not in another. Therefore it may ſeeme that even the Covenant of grace teacheth a man to glory in himſelfe.

Object. Gal. 6. 4. opened.

There is a twofold glorying, one of confidence, the other of a good conſcience. Firſt, there is a glorying of confidence, in regard of our righteouſneſſe, and juſtification by it before God. And this the Apoſtle wholly excludes, *Rom.* 3. 27. *Epheſ.* 2. 9. as was ſhewed before, neither doth he give any allowance to this in the place alleadged, *Gal.* 6. 4. Secondly, there is the glorying of a good conſcience before men, and this is allowed unto the Saints. Thus *Paul* himſelfe, 2 *Cor.* 1. 12. *My rejoycing is the teſtimony of a good conſcience*, and 1 *Cor.* 9. 15. And this glorying is either ſincere and upright, or hypocriticall and unſound. Sincere glorying is when a man being privie to his

Anſw. A two-fold glorying. Rom. 3. 27. Ephes. 2. 9. 2 Cor. 1. 12.

his own integrity, pleads his owne faithfulneſſe againſt the calumnies and accuſations of men. As *Job* when he was accuſed to be an hypocrite, was forced to plead the uprightneſſe and holineſſe of his former converſation, chap. 30. and 31. And ſo *Paul* when he began to be vilified among the *Corinthians*, was conſtrained to plead his own faithfulneſſe and diligence, and great labours in the worke of Chriſt, which he did in the integrity of his conſcience, leſt the Goſpell ſhould be deſpiſed. Hypocriticall glorying is when a mans glorying in himſelfe ariſeth not from the ſoundneſſe of grace, and uprightneſſe of his own converſation, but from a vaine, proud comparing himſelfe with other men, as being more rxcellent then they in his owne eyes, like the Phariſee, *Luke* 18. 11. *I am not as other men, &c.* Now the Apoſtle ſpeakes of this laſt kind of glorying, whereas ſome had fallen by infirmity, *ver.* 1. others were ready to pleaſe themſelves, that they had not diſcovered ſo great weakneſſe as others had done, and ſo were apt to think better of themſelves, and therein to boaſt. The Apoſtle therefore exhorts them not to glory in this, that they were ſtronger then ſuch as had ſo fallen, but to examine whether all were well with themſelves, and ſound within; becauſe otherwiſe the matter and ground of their rejoycing is in anothers weakeneſſe, and not in their owne goodneſſe; rather in anothers falling, then in their owne ſure ſtanding by grace, and ſo they glory in another, not in themſelves, which is but an unſound and vaine kinde of rejoycing, and this the Apoſtle condemnes.

Luke 18.11.

Object. But *Hezekiah* glories even before God, *Iſa.* 33. 3. *Remember, O Lord* ſayth he, *what I have done, &c.*

Iſai. 33. 3.

Anſw. He glories not of his merit and worth unto juſtification, but of his uprightneſſe and good conſcience. As if he ſhould ſay, Thou haſt been wont to ſhew favour to thy ſervants, that have walked faithfully before thee, therefore do the like unto me, and ſo uſeth it as an argument to encourage himſelfe to ſeek and hope for favour from the Lord.

Uſe. Hereby we may ſee of what ſpirit we are, whether it be the ſpirit of grace, or of the Law that dwels or workes in us. There is a ſpirit of the Law, and there is a ſpirit of grace. The

Tryall what ſpirit we are.

ſpirit

ſpirit of the law may teach us and informe us of the duties we ought to walke in, and alſo ſtir up to a le gall performance of them by the light which it hath wrought, and yet the ſpirit of grace may be wanting. Would we know then whether the ſpirit which is in us be the ſpirit of the Law, or of Grace? the point in hand will ſhew it. The ſpirit of the law fills a man with rejoycing and glorying in himſelfe, and in that which he hath done, it makes him to boaſt of his owne righteouſneſſe, as the Phariſee, *Luk.*18.11,12. he is full of his owne goodnes, and as the Church of *Laodicea*, *Rev.*3. The ſpirit of the Law maketh a man to ſay as the proud King of *Aſſur*, *Iſai*, 37, 24. 25. *It's I that have done all this, &c.* But the ſpirit of grace is another ſpirit (as it is ſaid of *Caleb* and *Joſhua*, that *there was another ſpirit in them*, *Num.*14.24.) whatſoever ſuch an one doth as hath the ſpirit of grace working in him, he is ſtill in himſelfe as nothing, as *Paul* ſaith of himſelfe, 2 *Cor.*12.11. that though he was not behind the chiefe Apoſtles in the labour of the Goſpell, yet he was ſtill as nothing in his owne eyes. Had *Paul* been of a Phariſaicall legall ſpirit, we ſhould have had other language from him, then to ſay, *I am nothing.* He would have had his trumpet blowne before him to ſound his excellency and worth, he would have gloried of his goodneſſe, not onely before men, but before God. But *Paul* had the ſpirit of grace in him; and that made him to ſee that he had nothing in himſelfe to glory in, but onely in the grace of Chriſt. The Spirit of the Law will magnifie the workes of the Law, and will cauſe us to magnifie our ſelves becauſe of them; but the Spirit of Grace will make us vile in our owne eyes, and our Workes to be but as a ſpottted garment, *Iſai.*64. leaving us nothing in our ſelves that is of worth to glory in before God.

Luk.18.11.12

Iſa.37.24,25.

Num.14.24.

2 Cor.12.11.

But may not a childe of God rejoyce and take comfort in his obedience and fruit of Holineſſe which hee bringeth forth?

Queſt.

Anſw.

He may, as is evident, 2 *Cor.* 1.12. and *Gal.* 6.4. but how? Not as in that which juſtifies him, or is his righteouſneſſe before God, but as in the fruits which follow and flow from his juſtified eſtate, ſo teſtifying unto him that he is under grace, as

2 Cor.1.12. How far we may take comfort in our obedience.

as alſo oppoſing his integrity againſt the calumnies and ſuſpicions of men.

Queſt. But how may I know that the comfort which I take from them is from the ſpirit of grace, and not from the ſpirit of the Law?

Anſw. 1. Tryal of our comfort therein. Luk.11.11. The ſpirit of the Law makes a man goe no further then himſelfe, looking at himſelfe as the whole author and worker of all the good which he hath done: and therefore it is that ſuch deſpiſe others in compariſon of themſelves, as if they ſee that they come ſhort of themſelvs, as he did *Lu.*18.11. But the ſpirit of grace teacheth a man to look at all he doth, as wrought in him by the power of Chriſt, as the Apoſtle ſaith, 1 *Cor.*15.10. *By the grace of God I am what I am.* And ſo aſcribes no more to himſelfe, though he hath done more, then he doth to others that have done leſſe.

1 Cor. 15. 10.

*Anſw.*2. The ſpirit of the Law hardens the heart againſt grace, keeps the heart aloft, ſo that it cannot ſubmit and come downe ſo low, as to ſee the infinite need of mercy and grace that it ſtands in, as *Rom.*10.3. they being led by the ſpirit of the Law, and glorying in their owne righteouſneſſe, they could not ſubmit to the righteouſneſſe of faith; it was too great a ſubmiſſion for them: But the ſpirit of grace teacheth a man ſo to ſee his owne uprightneſſe, and to take comfort in it, that withall it makes him in lowlineſſe and humility of ſpirit, to fly to grace for acceptance of his beſt performances, and to get pardon for the defect of them, as we may ſee in *Nehemiah, Chap.*13.22. *Remember me, O Lord,* ſaith he, *and pardon me according to thy great mercy.* And ſo *Paul,* 1 *Cor.*4.4. he knew his own faithfulneſſe, yet he durſt not adventure himſelfe to come before God to be juſtified thereby. Let ſuch therefore as glory in themſelves, and in their own works, ſee by what ſpirit they are led, even by the ſpirit of the Law; theſe are under the covenant of works, Thoſe that glory in grace, and in Chriſt alone, theſe are under the covenant of grace.

Rom.10.3.

Neh.13.22. 1 Cor.4.4.

Differ. 9. The covenant of works leaves the heart in ſuſpenſe, grace brings quietneſſe and peace.

The covenant of works reſted in, and truſted unto, can never (in this ſtate of corruption that we are now in) work ſetled comfort, peace, and quietneſſe of heart. Let a man walke as exactly as fleſh and bloud can attaine unto, and let him

(withall)

(withall) build as confidently on this foundation, as he poſſibly may, yet the heart will be ſtill in ſuſpicion, in doubt, in feare, uncertaine what to truſt unto, doubtfull what his eſtate is. But the covenant of grace reſted in, and truſted unto, doth ſettle the ſoule in peace. Let a man renounce his owne righteouſneſſe, and fly to the free covenant and promiſe of grace, and ſtay wholly upon it, here is a ſure anchor for the ſoule to reſt upon. Let waves ſwell, and winds blow, yet he hath built himſelfe upon a ſure rock which cannot faile, and the more confidently that a man adhereres to the covenant of grace, the more aſſured peace he will find.

This difference the Apoſtle layes downe, *Rom.* 10. from the 5. *ver.* to 10. where having before in the third verſe laid down a diſtinction of a two-fold righteouſneſſe one of workes, the other of faith, then next he commends the righteouſneſſe of faith, which is by the covenant of grace, above that which is by the covenant of workes, and perſwades to cleave to the one before the other, by this Argument, namely, becauſe the righteouſneſſe which is by workes, leaves a man full of ſcruples and doubts, making a man to be doubtfully enquiring, who ſhall aſcend up into heaven, to tell him whether there be a place for him there, or who ſhall go downe into the deepe, to tell him that he is ſaved from that infernall miſery. This dubious anxiety, doth the doctrine and covenant of workes leave a man in; but the Covenant of grace takes away all theſe ſcruples. It ſaith not, *Who ſhall goe up into heaven, &c.* It tels us, that Chriſt is aſcended to prepare a place for us; nor ſaith it, *Who ſhall deſcend, &c.* It teacheth us to believe, that Chriſt is deſcended for to deliver us; So that this doctrine of grace frees the minde of thoſe ſcruples and perplexities, which the doctrine of workes leaves a man intangled in. He that reſts on workes, is like a wave of the Sea, toſſed and tumbled up and downe, and finds no reſt; he that reſts on grace is like one built upon a rock, and therefore cannot be ſhaken. The reaſon of this difference is, Becauſe the Law which contains the ſumme of the Covenant of workes, doth diſcover the perfect holineſſe of God, the purity of his nature, his hatred againſt ſin, his ſtrict juſtice and judgement, ſo as the ſoule that is but

Rom. 10. from ver. 5. to 10.

in the leaſt meaſure privy to his own impurity and ſinfulneſſe, can never grow up to any confidence before God, by any thing which he hath done. When we have done the beſt we can reach unto, yet the heart wil ſtil be doubtful, whether that which we have done, be fully anſwerable to the holineſſe which the holy God requires and lookes for. And thus it was with the young man, *Mar* 10. that was ſo perfect in his owne eyes, who thought he had kept all the Commandements of the Law mentioned to him, yet he comes as one unſatisfied in his owne minde, and doubtfull, whether he had done enough to bring him unto life. And therefore comes to Chriſt to know what more he ſhould doe beſide what he had done already. The Papiſts, who build upon their workes, teach a doctrine of doubting; No man (ſay they) can come to be aſſured and ſetled in an undoubted perſwaſion of his own ſalvation; and well may they teach ſuch a doctrine, when they build upon ſuch a ſandy foundation of their own works. Let them eſtabliſh their own righteouſneſſe with all the ſtrength they can, as the Jews did, *Rom.* 10.3. yet as long as they reſt here, and do not ſubmit to the righteouſneſſe which is offered by grace, the iſſue will be anxiety of mind, fearefulneſſe of heart, conſcience will be perplexed, it will never finde reſt nor peace: but let a man renounce his owne righteouſneſſe, and fly to the covenant of grace, and caſt himſelfe wholly upon grace; here is a ſure rock for the anchor of our faith to reſt upon.

Mark 10.

Rom. 10.3.

Uſe. Let us then hereby ſee the way of peace, to quietneſſe of heart, and aſſurance for ever, *Iſai.* 26.3. even to ſtay our ſelves upon this rock; fly to the rock that is higher then we, as *Pſa.* 61. 2. build upon the foundation of grace, and come off from the foundation of our own workes: they that reſt upon the Covenant of workes, will be diffident of their own eſtate, they are upon a Rock that is no higher then themſelves, and when the waters ſwell, they will quickly get above them. But if we reſt on the foundation of grace, that is a rock that is higher then our ſelves, there is ſafety, all the ſurges and waves of greateſt troubles, can never get above the top of this rock; ſtand here, and we are ſafe for ever. Hence *Rom.* 5.1,2. *Being juſtified by faith, we have peace with God, &c.*

Iſa 26.3.
Pſa. 61.2.
The way to ſound peace.

Rom. 5.1,2.

But

Object.

But many that do believe, and build on this foundation, are yet troubled with many feares, and are full of doubting, &c.

Answer. The feare of those that are under workes, and under grace, how they differ.

These doubts and feares of theirs, are not like the feares of those that build upon their workes; the cause of their feare is, not because there is not a sufficient foundation to beare them up, but because their adherence and dependence is feeble and weak. They are weak in faith, they are flesh and spirit, there is in them a spirit of faith, which cleaves to grace, and there is also a spirit of unbelief, which is leaning to their own workes, and this causeth their doubtfulnesse. But it is otherwise with those that do wholly rest upon their works. Let a man build himselfe upon these never so resolutely, let him establish his owne righteousnesse with all the strength he can, yet this will never give him assurance; not because he doth not adhere firmely to his foundation, but because his foundation is nought and shakes under him. Suppose two men, both in feare of drowning by water; one stands on a firme rock, the other on a quick-sand, he that stands on the quick-sand, stands there resolutely, he that is on the rock is doubtfull, and weake in his resolution; So it is in this case. In the one of these the foundation is firme, but adherence is weake; In the other adherence is strong, but this foundation is unsound. The way to true peace is to rest wholly upon grace, and the more we commit our selves to grace alone, the more peace. Hence saith the Apostle, 2 *Tim* 1. 12. *I know whom I have believed, and am perswaded that he will keep that which I have committed to him.* And 2 *Tim.* 4. 18. *The Lord shall deliver me, &c.* When feare shall seise on hypocrites, which have trusted in themselves, and in their owne workes, then shall those have confidence which have rested on grace; these shall be able to look death in the face, and shall have confidence in the day of Judgement.

2 Tim. 1. 12.

2 Tim. 4. 18.

CHAP. XII.

Containing ſix differences more.

Differ. 10. One Covenant is impoſſible, the other poſſible. Eſa.48.8. Rom.8 3.

THe Covenant of workes is impoſſible to be fulfilled by us, in this ſtate of corruption; But the Covenant of grace by the helpe of grace is poſſible to be fulfilled. Since the day that ſin came into the world, never did any man fulfill the Covenant of works, all of us being *tranſgreſſors from the wombe*. Hence ſaith the Apoſtle, *Rom.*8.3. *What the Law could not doe, &c.* And *Rom.* 9.31,32. He ſaith that the Jewes which followed after the Law of righteouſneſſe, did not attain unto that righteouſneſſe. The Papiſts may talke of perfect keeping of the Law, but the Scripture teacheth us another doctrine, *Pro.*20.9. *Who can ſay, I have made my heart clean?* And 1 *King* 8.46. *There is no man that ſinneth not.* But the Covenant of grace is poſſible, and therefore the ſaints do plead this before the Lord, *Pſal.*44.17. that they have been faithfull in his Covenant. They do not plead themſelves to be without ſin, againſt the Covenant of workes, and yet they can ſay, they had not dealt falſly with God in the Covenant of grace. Nay, the Lord himſelfe lookes at them, as fulfilling and keeping Covenant with him, *Pſal.*103.18. One of theſe Covenants is, as *Acts* 15.10. a yoake too heavie for us now to beare; the other, as *Mat.* 11.29,30. an eaſie yoake and a light burthen. The Phariſees that were teachers of the Covenant of workes, laid load and heavie burthens upon mens necks, *Mat.*23. But the commandements of the covenant of grace, are not grievous. The Covenant of grace may be fulfilled, or elſe no man could be ſaved.

Pſal.44.17.

Pſal.103.18. Act.15.10. Mat.11.29, 30.

Mat.23. 1 Joh.5.4.

Uſe. A motive to get under the covenant of grace.

To provoke us to come from under the covenant of works, and to get under the Covenant of grace. Who would ſerve an hard ſoure Maſter, that will never be pleaſed with any thing that he can doe, when he hath ſpent his utmoſt ſtrength; ſuch a Maſter is the Law, we can never fulfill the minde and will of this Maſter; But grace is kinde, loving, eaſie to be entreated, ta-

taking every thing in good part, ſo it be done in truth and faithfulneſſe, according to the ſtrength received; *It will accept the will to doe*, when we have no ability to performe. It ſaith, Well done good and faithfull ſervant. But alaſſe, it is with us, as with all fleſh, and with all other things. Every thing deſires to continue in its ſtate in which it was bred and borne. Now we are borne under the Law, the Covenant of workes, and therefore would faine continue under it. This made *Paul* ſpeake in that manner to the *Galatians*, *Cap.* 4. 21. Yee that *will be* under the Law. They had a minde to returne to the Law, though they had grace revealed to them. We have a minde to live and dye under that Covenant, as the fiſh in the Sea, and the Mole in the earth: But ſee what it is, a ſevere and rigid Maſter, the will of it can never be accompliſhed. Therefore fly from it to this amiable and gracious Lord, that accepts of weakeſt endeavours, ſo they be done in ſincerity. So long as we ſtrive to doe the will of the Lord, and fly to grace for pardon and acceptance, we do fulfill the Covenant of grace. Therefore caſt of that yoake which cannot be borne, and take the yoake of Chriſt upon us, for that is eaſie, and his burthen light, *Mat.* 11. 29, 30.

2 Cor. 8. 12.

Gal. 4. 21.

Though we doe by ſin breake the Covenant of workes, and ſo make it voyd, that there is no life and ſalvation to be had thereby, yet there is hope and helpe by flying to the Covenant of grace; But if the Covenant of grace be broken and made voyd, as it may to thoſe which onely externally lay hold on it, there is no more helpe for ſuch a ſoule. It's in vaine to fly back to the Covenant of workes. I deny not but many ſinnes may be committed by thoſe that are under the Covenant of grace, which yet doe finde helpe and mercy from God, as was ſhewed out of *Rom.* 5. 16. Becauſe the bond of the covenant is not broken. As it is betweene man and wife, though ſhee be fooliſh, paſſionate, and wilfull; yet theſe doe not breake the Covenant of marriage, ſo long as ſhee remaineth faithfull; So here. But if the Covenant of grace be made voyd, then there is no more helpe nor hope. It is in the Covenant of workes, as it was under the Law, *Num.* 35. 6. & 25. If a man had committed man-ſlaughter, he was ſubject to the avenger of bloud, yet there were

Mat. 11. 29, 30

Differ. 11. There is help for thoſe that break the Covenant of works, but not for thoſe that break the Covenant of grace.

Rom. 5. 16.

were Cities of refuge for him to fly unto, where he was to remaine to the death of the High-Priest; so it is with those that sin against the Covenant of workes; though one hath committed bloudy sins, yet there is a refuge for him, which the Apostle seemes to allude unto, *Heb.* 6. 18. *We have strong consolation, that have made our refuge, &c.* The Covenant of grace, is (as *Isa.* 25. 4.) *a refuge against the tempest, &c.* Here is a safe Sanctuary, it saves such as are condemned by the Covenant of works. But if a man sin against the Covenant of grace, so as to make it voyd to himselfe, there is no refuge for him, no remedy for him, as *Solomon* speakes of those that being often reproved, harden their neck, *Prov.* 29. 1. Hence is that in *Heb.* 10. from 26. to 31. *If we sin wilfully after we have received the knowledge of the truth, there remaines no more sacrifice for sins, &c.* The reason of this difference is; Because in the Covenant of workes, wee have to doe with justice; but in the Covenant of grace, with grace and mercy: and therfore as when a man hath committed a trespasse against the Law, and Justice condemnes him, yet the grace and favour of the Prince may save him; but if he contemne the favour of the Prince, then he must dye: So though we have provoked Justice, yet we may fly to grace, and get helpe there: but if we have offended against mercy, and made grace our enemy, whither can we then goe? there is no refuge then left for us.

Heb. 6. 18.

Use.

The great danger of sinning against grace.

To let us see the great danger of sinning against grace: there is danger in sinning against the Covenant of workes, but it is more dangerous to sin against Grace. For there is helpe for such as breake the Covenant of workes, but no helpe for such as make voyd the Covenant of grace to themselves. These are the killing and destroying sinnes, that leave no remedy. It is true, (as was said before) that the Lord passeth by many weaknesses of his servants, that desire and indeavour to cleanse themselves from all filthinesse, and spareth them as a Father his son, *Mal.* 3. 17. But contemptuous sinnes against Grace, are beyond all helpe. This is to sin desperately. Herein men stumble at the stumbling stone, they thinke that now under the dayes of grace (though they be yet under the Law) they may sin without danger, and continue in their evills; but here the danger is the greatest, therefore take heed how you make Grace your enemy.

Isa. 3. 17.

If

If the Law condemne us, Grace may ſave us; But if Grace ſave us not, who ſhall plead for us?

Queſt. How do men ſin, ſo as to make the Covenant of Grace voyd unto themſelves, and to make Grace their enemy?

Anſw. 1. By neglecting and ſlighting the offers & tenders of Grace, which are made unto them; hereby they become guiltie of ſinne againſt Grace. In *Mat.* 22. and *Luk.* 14. the Father invites men to the marriage of his Sonne, and ſo to receive all the bleſſings, that are prepared, and made ready. There is mercy ready, forgiveneſſe ready, &c. But marke their anſwer; *They cannot come*, the profits and pleaſures of the world hinder them from embracing the tenders of Grace; What follows then? the ſentence goes out of the mouth of Grace it ſelfe, *They ſhall not taſte of my Supper.* Grace invites, but it is refuſed, and therefore paſſeth that direfull ſentence. So *Pſal.* 81. 11. God offers himſelfe to be a God unto them, but they will have none of him, *Then he gave them up to walke after their own hearts luſts, &c.* When we will not have his Grace upon his tearmes, then God gives up to Juſtice. When God calls upon us, as he doth upon his people, *Iſa.* 55. 1 3. Come unto me, and incline your eare, take me to be a God unto you, and I will make a ſure and everlaſting Covenant with you if then wee depart away from God, as *Hoſ.* 11. 2 and we will have our luſts, and keepe the Idols of our hearts, then the offers of grace are made voyd unto us.

How men make grace their enemy.

Pſal. 81. 11.

Iſai. 55. 1. 3.

Hoſ. 11. 2.

2. When men turne back from the grace which they have received, and grow weary of it; when we are convinced of the excellency of grace, and doe take hold of the Covenant, as it were with one hand, but not with all our heart, and therefore do Apoſtatiſe and turne back to our own luſts, then doe we fruſtrate all the promiſes of grace to our ſelves. This expoſes grace to contempt, as if there were more good to be found in ſin, and in the world, then in the grace of Chriſt. Hence ſaith the Apoſtle, *Heb.* 10. 26. & 39. *That they that ſin wilfully after they have received the knowledge of the truth, there remaines no more ſacrifice for ſin.* They that draw back, doe it to their own perdition; and ſo *Pſal.* 73. 27. *They that turne back from thee ſhall periſh. If they be entangled againe*, ſaith the Apoſtle Peter, 2 *Pet.* 2 20. *th n their latter end is worſe then their beginning.* Here is another way

Heb. 10. 26. & 39.

Pſal. 73. 27.

2 Pet. 2. 20.

to

to make voyd the grace of God to our selves.

3. When we turne the grace of God into lasciviousnesse, as *Jude* third verse; when men presume upon grace, they sin presumptuously, and thinke that Grace shall beare all, save all, and though they goe on presumptuously in an head-strong way, yet Grace shall pardon all; This *Paul* meets withall, *Rom.* 6. 1. *Shall we sin that grace may abound, &c.* Men are ready to abuse the precious Grace of God; we *will* sinne, and grace *shall* abound. This turning of grace into wantonnesse, frustrates the Covenant of grace unto our selves, *Jude* 3. 4. *verses.* Let us therefore take heed that we sin not against grace. I would to God that none of these things were found in the Generation of *Jacob*, among our Churches; sinnes against Grace, are the most dangereus sinnes, therefore beware.

Rom. 6. 1.

Differ. 12. The covenant of workes was made before the fall; the other of grace after the fall.

The Covenant of workes was made with man in the state of Innocency before his fall; but the Covenant of grace was made afterwards, when he had fallen; for before the fall, there was no impossibilitie, but man was able to have fulfilled the Law, and therefore God might justly require such obedience of him: then man stood in no need of a Covenant of grace, he might have had life by the Covenant of workes; but after the fall, then he became impotent, unable to fulfill the Law which God had given him, and then without a new Covenant of grace he could not live, and therefore now God enters into a Covenant of grace with him.

Object. This may seeme to imply, that the Covenant of workes is more ancient then the Covenant of grace; which is not to be granted, because the Covenant of grace was from before the world began, 2 *Tim.* 1. 9. *Tit.* 1. 2.

2 Tim. 1. 9. Tit. 1. 2.

Answ. I answer, that both Covenants must be considered two wayes.

First, as they were *in mente divina*, in the counsell and purpose of the Father.

Secondly, as they are actually enacted and stricken with us.

Now if we speake of the former, how they were in the eternall purpose of God, then I say it is true, that the covenant of grace was from eternity. But so was the covenant of workes also, which appeares by these two things: First, both these purposes

poſes (that I may ſo ſpeak for our conceiving, though both are but one in God) I ſay both theſe, *I will glorifie my ſelfe in my juſtice*, and *I will alſo glorifie my ſelfe in my grace*, are from eternity, one as well as the other, *Rom.* 9. 22, 23. Now the means of glorifying his juſtice, is by entring with man into a covenant of works: therefore as the end was from eternity; ſo was the means alſo. Secondly, Chriſt himſelfe when he received the promiſe and covenant of grace for us, did withall receive a commandment and covenant of workes to be fulfilled by him in our behalfe. Hence he is ſaid to be *made under the Law*, Gal. 4. he received a commandment from the Father, *Joh.* 12. 49. And was ſent to fulfill the righteouſneſſe of the Law for us, *Rom.* 8. 3. By which means he becometh the end of the Law, *Rom.* 10. 4. And as he was made under the Law, and did fulfill it in fulneſſe of time, wherein he was ſent: ſo he was preordained hereunto before the world was, 1 *Pet.* 1. 20. So that in reſpect of Gods counſell and purpoſe, there is neither *prius* nor *poſterius* betwixt theſe covenants, but they are from everlaſting, neither of them before nor after another. But if we look at the manifeſtation and enacting and ſtriking of the covenant with us, the covenant of works was firſt, in as much as the ſtate of perfection was before the ſtate of imperfection, in which the covenant of grace was made with us.

Galat. 4. John 12. 49. Rom. 8. 3. Rom. 10. 4. 1 Pet. 1. 20.

Therefore for a man now to ſuppoſe an accompliſhing of the covenant of works to be ſaved thereby, is in effect to conceive a new creation of man, or to ſuppoſe man not fallen, but to be now as perfect as *Adam* was in his creation before his fall, and is in effect the ſame as to ſay, that we have no need of a covenant of grace, as then *Adam* had not.

Uſe.

CHAP. XIII.

THe covenant of works is revealed by the light of Nature; but the covenant of grace is revealed by a ſupernaturall light from above. Natures light teaches men to look for life and righteouſneſſe by works, and this is written in all mens hearts, *Rom.* 2. 15. And therefore

Differ. 13. Light of nature reveals the one, but not the other.

fore if you ſhould aske all the men in the world ſeverally one by one, How doe you hope to be ſaved? They would all anſwer, By works, and by doing good. All men by nature have ſomething of the law in their hearts, though ſin hath blotted out a great part of it: but the covenant of grace is not knowne but by the revelation of the Spirit. Hence, ſaith the Apoſtle, 1 Cor. 2. 6, 7, 8. that the Goſpel is a myſtery, an hidden wiſdome, which none of the Princes of the world knew, though they have the greateſt helps to find out hidden things; but it is brought by the Sonne out of the boſome of the Father, *Joh.* 1. Fleſh and bloud doth not reveale this doctrine, *Matth.* 16. 17.

1 Cor. 2. 6, 7. 8.

John 1.

Math. 16. 17.

Uſe. Then let no man think to attain the knowledge of the covenant of grace, and find out the myſtery thereof by naturall underſtanding, by any ſtrength of wit, learning: The ſtrongeſt parts will not reach it till it be revealed to us from heaven. And if any have underſtood the myſtery of this covenant, let them learne to ſay as Chriſt doth, *Mat.* 11. 25. *Father, I thank thee that thou haſt revealed theſe things unto me, &c.*

Differ. 14. One covenant made with all, ſo is not the other.

The covenant of works was made with all men, all men being in *Adams* loins, and he ſtanding as a publique perſon in the roome of all his children, when God made that covenant with him: but the covenant of grace is not made with all men, but onely with the faithfull, with thoſe that are given unto Chriſt by the Father, *Joh.* 17. And therefore by the covenant of works, God is a God to one as well as to another; God is not God of one people more then of another, by the covenant of workes, for it was made equally with us all in *Adam*, it being made with him for all his poſterity. And therefore ſeeing wee are all equally the ſons of *Adam*, this Covenant makes no difference betwixt man and man, but all are ſhut up under it, all bound to fulfill it; and if they breake it, (as wee all doe) then liable are we to the ſentence of death. But in the Covenant of grace, God is the God of one people, and not of another. Hence is that in *Gen.* 17. 21. God ſaith that he will eſtabliſh his Covenant with *Iſaac*, and not with *Iſhmael*: So it was made with *Jacob*, and not with *Eſau*, with *Abel*, and not with *Cain*, with *David*, and not with *Saul*; not with *Judas*, but with *Peter*; with the Jewes firſt, and not with the Gentiles; and after with the Gentiles,

John 17.

Gen. 17. 21.

Gentiles, and not with the Jewes. By this Covenant one people becomes a more peculiar people then another. As first of *Peter*, 2 *Chap.* The Covenant of grace is not universall, it is not made with all, as the Covenant of workes was. 1 Pet. 2. 9, 10.

Let none therefore look for the blessing of life and salvation, by being a son of *Adam*, the blessing of the Covenant of grace is no common blessing. Naturall life is common to all, but spirituall and eternall life is the peculiar blessing of the Covenant of grace, made onely with those that are given unto Christ. Therefore the Lord speaking of those that he will be a God unto, *Zach.* 13. 8, 9. saith, *That two parts shall be cut off*, and to the third he will say, *You are my people.* Let us not therefore flatter our selves with vaine hopes, that he that made us will save us: No, he that made you will have no compassion on you, so long as you remaine an impenitent and disobedient people, *Isai.* 27. 11. All doe not so much as heare of this Covenant, nor know it; all that doe heare of it, and have knowledge of it, doe not enjoy the blessing of it, as *Matth.* 13. 11. and *Matth.* 11. 25. Therefore it were good for every one of us, that we would begin to suspect our selves, and to question our interest in this Covenant. Aske our selves, yea and aske others, and goe and enquire at the Lords own mouth, Am I within this Covenant? Have I any part or portion in the blessing of it? Sure I am, that I am by nature under the Covenant of workes, but am I translated into the Covenant of grace? *Use.* Zach. 13. 8, 9. Isai. 27. 11. Matth. 13. Matth. 11. 25.

The salvation brought by this Covenant, is a common salvation, *Jude vers.* 3. *Object.*

True, it is common to all that doe believe, whether they be Jewes or Gentiles, whether those that lived before the incarnation of Christ, or since. There is not one way of salvation for one, and another for another; but one way for all that shall be saved. But it is not common to all flesh; therefore doe not build upon this false principle, that all that heare of the Covenant of grace with their eares, are partakers of the blessing coming by it: No, it is no common salvation, but onely to those that enter into a Covenant with God, to those that believe and bring forth the fruit of a living Faith. *Answer.*

One that is under the Covenant of workes, may get from *Differ.* 15.

One under works may come to be under graces, but not contrary.

under that Covenant, and may come to be under the covenant of grace: but he that is once under the covenant of grace, can never be brought back under the covenant of works any more. A member of *Adams* body may be lost; but a member of Christs body can never be cut off. *Adam* being under the Covenant of workes, lost himselfe wholly, and therefore may lose a member of his body much more. But those that are engraffed into Christ, are safe, he saves himselfe, and all that belong to him, *Esay* 63. 5. *Joh.* 17. 12.

Use 1. A word of incouragement to those that are yet under the Covenant of works, that yet live in their sins, and finde their consciences condemning them, consider there is a possibility that you may come up to be under a covenant of grace: breake off your sins, give up your selves unto God, it may be he will receive you.

Use 2. See the safe estate of those that are under the Covenant of grace: here is a safe harbour, here cast anchor upon this rock, and here is no danger; the ship may be tossed, but cannot perish. In *Matth.* 8. the ship in which Christ was, was tossed with winde and water, so as the Disciples were afraid, yet it sunk not. The law hath no more power against you, yee cannot come under the power of the law any more, *Rom.* 6.

Thus much of the differences between the covenant of works and of grace; which differences are carefully to be observed and kept inviolable: for if we begin to confound these two covenants, we bring in a confusion into all Religion. As the Papists have done by confounding the differences between the covenants. They make the covenant of grace to differ no otherwise from the covenant of workes, then a thing more perfect from that which is imperfect, and to be distinct onely in respect of degree; and so in effect they make them all one. They call the commandements given by *Moses*, the old Law, and the Gospel the new Law: and herein they make all the difference, that the new Law (as they call it) giveth rules of greater perfection and difficulty then the old Law. As where the old Law (as they terme it) commanded, *Thou shalt not kill*; the new Law forbids one to *be angry unadvisedly*, &c. And hence, *scil.* from the confounding of these two Covenants, follows their doctrine of the

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possibility of the keeping of the whole Law. That whereas the Scripture speaketh of an Evangelicall keeping of the law in uprightnesse and sincerity, and acknowledgeth it in the Saints, as in *Zachary* and *Elizabeth*, they not putting difference betwixt Law and Gospel, they apply this to a legall keeping of the commandement, which is quite contrary to the minde of the Spirit of Truth speaking in the Word. Hence also they teach, that there is but one way of justification in both Covenants, which is by works, as they say. The new law gives more grace to fulfill the commandement of it then the old doth, but the way of justistification is the same: thus they teach. Therefore wee must be carefull of keeping these differences between the Covenant of workes and of grace.

But Christ who was the Minister of the Covenant of grace, cals his doctrine, *a new Commandement*, *John* 13. 34. and 15. *ch.* 12. and therefore it is a doctrine of workes as well as the former commandement given by *Moses*. *Object.* Joh. 13.34. & cap. 15.12.

It is true that the Gospel and Covenant of grace, hath its commandement as well as the law and covenant of workes; but withall it reveales the free promise of grace and of righteousnesse without workes, which the Law and covenant of workes doth not. *Answ.* 1.

The commandements of the Covenant of grace, are in part different from the other Commandements of the Covenant of workes: For the great commandement of the Covenant of grace is, that *we believe in the name of the Son of God, that we may have life by him*, 1 *Joh.* 3.23. thereupon the Gospel is called, *The Law of Faith*, as opposed to the Law of works, *Rom.* 3.27. *Answ.* 2. 1 Joh 3.23. Rom. 3.27.

Though the doctrine of grace command the same duties as the covenant of workes doth, as of love, feare, and of keeping the Commandements, and it ratifies the duties of the Law; yet here is the difference, that they are commanded in another manner, and for another end then in the covenant of workes; not as the matter of our justification, but as testimonies of our thankfulnesse for the great mercy of God in our free justification by grace. Let us therefore keep these differences unconfounded; for these two Covenants are as different in their nature, as heaven and earth. *Answer* 3.

The

The Second Part.

Containing the diſpenſation of the Covenant before and ſince CHRIST.

CHAP. I.

That the Covenant of grace, was for ſubſtance one and the ſame, in all ages of the Church.

HAving thus farre ſpoken of the differences betwixt the Covenant of workes and of grace; I come now to the ſecond point before propounded, which is concerning the revelation or diſpenſation of the Covenant of grace, to ſee how diverſly it hath been adminiſtred in the ſeverall ages of the Church, before and after the coming of Chriſt.

And here I will ſhew you two things;

1. That notwithſtanding the ſeverall formes of adminiſtration, yet the ſubſtance of the Covenant was ever in all ages of the Church the ſame as it is now.

2. Wherein the difference of the Adminiſtration doth ſtand.

1. The covenant of grace was ever the ſame for ſubſtance, though under divers forms of adminiſtration.

For the former. The platforme or ſubſtance of doctrine concerning the Covenant betwixt God and man, was evermore the ſame in all ages of the world, from the fall of man, unto

unto this day. From *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *Moſes*, from *Moſes* to *David*, and ſo on, from *David* to *CHRIST*, and from *CHRIST* to the end of the world, the doctrine of the Covenant betwixt God and man, hath been and ever will be the ſame without change. Compare together the Preachers of the Old Covenant with the preachers of the New, and you ſhall finde, that for ſubſtance they all preached but one doctrine, all coming from one ſpirit, leading on in one way, and directing to one end. *Paul* was a Preacher of the New Teſtament, as he teſtifies 2 *Cor.* 3. 6. The Prophets were Preachers of the Old, yet compare the doctrines of the one with the doctrines of the other, and you ſhall ſee that they which preached the New Covenant did teach nothing, but what was taught before by *Moſes*, and the Prophets under the old covenant, as the Apoſtle himſelf teſtifies, *Act.* 26. 22. But if the New Covenant which *Paul* preached, had contained any ſubſtantiall difference from the old, ſurely *Paul* muſt of neceſſity have preached ſomething more, and differing from that which had been taught by *Moſes* and the Prophets.

When God did firſt preach the Covenant of grace unto our firſt Parents (in *Gen.* 3. 15.) he preached more in ſubſtance then had before been made knowne to them in the covenant of works; and ſo in the preſent matter in hand, if the New Covenant were in any ſubſtantiall point differing from the old, then muſt *Paul* and other Miniſters of the New Teſtament, preach more then *Moſes* and the Prophets which preached the Old Covenant, had done. But *Paul* teſtifies that he ſaid nothing more, and doubtleſſe the Covenant preached by them *both*, were and are in ſubſtance the ſame, no difference betwixt them. And hereof it is that in *Epheſ.* 2. 20. the Prophets and Apoſtles are both joyned together as one foundation, for the Church to build upon, becauſe by conſent of doctrine they do both of them lead us unto that one foundation which is laid, which is *Jeſus Chriſt*, 1 *Cor.* 3. 11. And hereupon it is, that *Paul* in all his diſputations which he had with the Jews about his doctrine, he ever proved his doctrine by conſent of the Scriptures of the old Teſtament, as we may ſee in *Act.* 17. 2, 3.

1 *Cor*

1 *Cor.* 15. 3, 4. and elsewhere, in all which places the Scriptures mentioned, are the writings of *Moses* and the Prophets; but *Paul* could not thus have proved his doctrine by those Scriptures, if in any point preached by him, his doctrine had differed from that which had been taught by the Prophets under the old Testament. Doctrines different may disprove, but they cannot prove one another. By which it is evident, that the doctrine of the old Testament was the same as is the doctrine of the New.

Sculaetus on *Esa.* 42. 6. upon those words, I have given thee for a Covenant of the people (namely of the Jews) and for a light to the Gentiles, moves this question, *Cur non dicit in fœdus gentium*, why doth he not say, *for a Covenant of the Gentiles*; but for *a light of the Gentiles*? He answers well and truly, *quia non est initum fœdus novum, fœdus aliud, &c.* because God did not make with the Gentiles a new, or another Covenant, but the old covenant made with *Abraham*. Onely the Gentiles were to be enlightned to know this Covenant, which through ignorance they were before strangers unto, *Ephes.* 2. 12.

When therefore the Covenant is distinguished into old and new *Hæc distinctio fœderis* (saith *Peter Martyr*) *in vetus & novum, non est generis in species, sed subjecti in accidentia*; that is. This distinction of the Covenant into old and new, is not of a general into the specials contained under it, which are of a specificall different nature one from the other, but it is of a subject distinguished by its accidents. The subject is one in substance, yet admits diverse accidents to fall into it, as an house or a garment, which is but one in substance, yet may be considered either as new or old; as worne old, and then repaired and made new, but still for substance the same.

It was said of old, *Quid est Lex? Evangelium prænunciatum. Quid est Evangelium? Lex adimpleta.* What is the Law? It is the Gospel fore-told or fore-promised. What is the Gospel? It is the Law fulfilled. By Law, in this speech, not understanding the Law strictly taken, as it containes the Covenant of Workes, but the whole substance of the old Testament, as it was legally administred.

But

But this point being of ſo great conſequence, by reaſon of the diverſe conceptions and opinions of men concerning it; therefore to make more cleare the agreement of the old and new Covenant, I will lay downe ſome arguments to evidence this truth, that they are for ſubſtance the ſame. The firſt whereof ſhall be by way of induction; Thus,

Argu. 1. 1. Both Covenants doe ſpring from the ſame fountaine of Grace.

2. They both propound the ſame bleſſings and priviledges,

3. They both lead to one Mediator, by and through whom thoſe bleſſings are to be enjoyed.

4. There is the ſame condition in both; namely, Faith.

5. They both communicate the ſame ſpirit of Grace.

6. They both give the ſame lawes and rules of life to walk by, that one ſpirit hath but one rule, by which to direct the lives of all Gods people.

7. There is the ſame end, and ſalvation in both.

Now if all theſe be the ſame in both Covenants, then certainly for ſubſtance they are the ſame, but all theſe are the ſame in both Covenants, as ſhall be proved in the particulars.

1. They doe both of them ſpring from the ſame fountaine of grace and mercy, even Gods meere good will towards loſt mankinde.

1. The old Covenant ſprang from the ſame fountaine of grace as the new doth.

Of the new Covenant there is no queſtion; this will eaſily be granted to be a new Covenant ſpringing from free grace, (of which we ſhall ſpeake ſomething in due place) but was the old Covenant ſo alſo? Goe we backe to the firſt head where the firſt ſtreame of this Covenant brake forth, which was to our firſt parents in Paradice, when they by their vile apoſtacy from God, and turning after Satan, had brought themſelves under the wrath and curſe of God, what elſe but free goodnes did now move the Lord to make knowne to them that promiſe, concerning the ſeed of the woman which ſhould breake the Serpents head? Here was the ſubſtance of the whole Covenant of grace. And from what fountaine did the manifeſtation hereof ſpring? but from free mercy, meer grace towards

gratefull man. So alſo when God manifeſted himſelfe to *Abraham*, to take him into covenant with himſelfe, What was *Abraham* then? He was an Idolater, a Worſhipper of ſtrange Gods, *Joſh.* 24.2. It was not therefore *Abrahams* grace that drew God into Covenant with him, but it was *grace in God* which moved him to take *Abraham* into Covenant with himſelfe. And what was *Iſrael* above other people of the earth, when God ſeparated them to be a peculiar people unto himſelfe? They were a ſtiffenecked people, as the Lord tels them, *Deut.* 9.6. and therefore Gods love to them was free, loving them becauſe he loved them, there being no cauſe thereof but in himſelfe, *Deut.* 7.7.8. and ſo *Samuel* tels *Iſrael*, that it was the *Lords good pleaſure* to make them his people. 1 *Sam.* 12.22. It was not any thing in them, but the meer good pleaſure of Gods goodneſſe, as *Pauls* expreſſion is, in 2 *Theſ.* 1.12. And thereupon it is that the Scripture ſpeaking of the old covenant, doth ſo frequently joyne together these two, *Covenant* and *Mercy*, as we may ſee in *Deut.* 7.9.12. 2 *Chron.* 6 14. 2 *Kin.* 13.23. *Neh.* 1.5. Now to what end is this ſo often joyning mercy and covenant together, but to ſhew that both beginning and accompliſhment of that covenant was out of mercy, and free goodneſſe.

2. It conveyed the ſame ſpirituall bleſſings, as God was their God, under the old Covenant.

As the fountaine was the ſame, ſo there were the ſame bleſſings and ſaving privileges in the old covenant as in the new; For, 1. They had God for their God then, as we have now. Thus God ſpake unto *Abraham*; *I will be a God unto thee*, and ſo to *Iſrael*; *O Iſrael! I am God, even thy God*, *Pſal.* 50.7. *Levit.* 26. 12. and greater bleſſings can we have none now under the new Teſtament. The promiſe is ſtill the ſame, I will be your God, and ye ſhall be my people, 2 *Cor.* 6. to end. Is God now become the God of the Gentiles? *Rom.* 3.29. He was ſo before unto the Jewes. Can *Paul* now ſay, God is my God? *David* could ſay the ſame under the former Covenant, O God thou art my God, *Pſal.* 63.1. 2. They had the ſame forgiveneſſe of ſin, as we have. God manifeſted himſelfe unto them, to be a God gracious, abundant in goodneſſe, forgiving iniquity, tranſgreſſion, and ſin, *Exod.* 34.6,7. *Eſa.* 43.25 *Mich.* 7.18.

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Church; doubtleſſe thou art our Father, *Iſa.*63.16. And that of *Moſes*, *Deut.* 14.1.. Ye are the children of the Lord your God.

Dr. *Ames* ſaith well, the Church was then conſidered, 1 *qua Læres.* 2 *qua infans*, Partly as an heire, and partly as an infant; as it was an heire, it was free; as it lt was an infant, it was after a ſort ſervile; as it was an heire, it had the ſpirit of Adoption; as it was an infant, it had the ſpirit of bondage, and of feare, *Rom.*8.16. And hence is that of the *Apoſtle*, in *Rom.* 9.4. that to them belongeth *the Adoption*, and that of *Moſes*, in *Gen.* 6.1. that there were ſome which were diſtinguiſhed from others by this name, that they were called the ſons of God. And thus we ſee, that they had the ſame benefits in the old covenant, as we have in the new. They had God for their God, the forgiveneſſe of ſins, and the Adoption of ſons.

3 There was the ſame Mediator then as now.

As there were the ſame benefits under the old Covenant, ſo there was the ſame Mediator alſo, by whom both they and we did and doe, partake of them. They had the ſame Mediator betwixt God and them, as we have, even *Jeſus Chriſt*. *Chriſt* was propounded to *Adam* in that promiſe; The ſeed of the woman ſhall breake the ſerpents head. He was alſo propounded to *Abraham* in that promiſe of a ſeed to ſpring from him, in whom all the Nations of the earth ſhould be bleſſed, *Gen.* 22 18 And in this ſeed *Abraham* rejoyced, becauſe he did foreſee the day of Chriſt, *Joh.*8.58. To this Mediator did *Job* looke, when he ſaid, I know that my Redeemer liveth, *Job* 19.25,26, 27. he looked for redemption, and for the reſurrection of his body, by Jeſus Chriſt. And ſuteable hereto we read in the Goſpell, that our bleſſed Saviour at his reſurrection rayſed up (together with himſelfe) many of the Saints that had been dead under the former Covenant, *Matth.* 27.52. To ſhew thereby, that the benefit of his Mediation, death, and reſurrection, did belong to them under the old Covenant, as well as to us under the new.

Object. It may perhaps ſeem to ſome, that Chriſts Mediation ſhould be reſtrained to the times of the New Teſtament, becauſe he is called the Mediator of the New Teſtament, as it is oppoſed to the old, *Heb.* 9. 15..

But

But this is not ſo to be taken, as if he were no wayes Mediatour of the old. Indeed, he is Mediatour of the New Teſtament onely, in reſpect of actuall and perſonall confirmation of it, by his own bloud, which was not done in the old Covenant. But he was Mediatour of the old Covenant alſo, in reſpect of the types which did foreſignifie Chriſt; as alſo in reſpect of the vertue and efficacy of his bloud, which did not onely confirme the new Teſtament, but did take away the ſins that were committed under the old. Which truth, the Apoſtle doth beare full witneſſe unto, in *Heb.* 9. 15. where he ſaith, That Chriſts bloud wrought redemption of the ſins under the former Teſtament. And hereto agrees that in *Heb.* 13. 8. *Chriſt yeſterday, and to day, and the ſame for ever.* Which words, though they doe ſufficiently prove the divinity of Chriſt, yet that is not the purpoſe of the Apoſtle in alledging of them, but his intent and ſcope is, to bring men from thoſe diverſe and ſtrange doctrines about meates, and other ceremoniall obſervations, unto Chriſt alone. As if he ſhould ſay, Our fathers before us have indeed exerciſed themſelves in ſuch ceremoniall rites, but they did not profit themſelves *thereby*. If they had any profit unto ſalvation by thoſe things, it was not from *the things themſelves*, but as they were by them led *unto Chriſt*. Who was (in reſpect both of repreſentation and of vertue) *yeſterday*, that is, in times paſt under the former Covenant. And *to day*, that is, in the time preſent under the new Covenant, and ſhall be the ſame unto all that truſt in him *for ever*. One Covenant poynted at Chriſt to come; the other, as already come. The one ſaith, a Branch *ſhall* ſpring out of the ſtock of *David*, Iſa. 11 1. The other ſaith, God *hath* rayſed up an horne of ſalvation for us, out of the houſe of his ſervant *David*, Luk. 1. 69. Here is a circumſtantiall difference of time. One ſaying (*ſhall*) the other (*hath*). But both poynt at the ſame ſubſtance, namely, the *Branch* ſpringing out of *Davids* houſe, even Jeſus the ſonne of *David*, the Saviour of the world. And wee muſt of neceſſitie either deny the ſalvation of the fathers under the old Teſtament, or confeſſe that they had Chriſt for their Mediatour, unleſſe wee will be ſo profane as to ſay, that they were ſaved without Chriſt. But there is no other name by which men may be ſaved, *Act.* 4. 12.

Anſw.

12. It is by him that all are made alive, 1 *Cor.* 15. 22. None live but by him, 1 *Joh.* 5. 12. Either therefore they are perished, or Christ was their Mediatour to save them.

4. There was the same condition, namely, faith.

There was and is the same condition in both Covenants, even faith in Christ. This followes upon the former; for if Christ was the Mediatour, then faith must needs be the condition, there being no other meanes to enjoy Christ, but by faith. But in this lyes the maine doubt; for the condition of the former Covenant may seeme to be *Doing*, as it is propounded in *Exod.* 19. 5. and elsewhere. But wee are to know, that when *Doing* is made the condition of that Covenant, works are not there considered apart by themselves, as separated from faith, but as the effects and fruits of faith going before them, and embracing the free promise, *I am the Lord thy God.* Not much differing from this which I say, is that which *Paræus* hath in *Prolegom*, in *Epist. ad Rom.* where he saith, that *Palam*, in respect of open expression, the condition of that Covenant was obedience, but *Tectè*, in respect of secret intimation, it was repentance and faith in the Messiah to come. And although faith was then but *tectè* and secretly propounded, yet that faith was indeed required of them; and that they knew and understood the same, may be evidently proved; for

1. The Scripture testifies of many of them that they beleeved. By faith it was that *Abel* offered his sacrifice, *Heb.* 11. 4. *Enoch* is commended for his faith, *ibid.* vers. 5. And so is *Noah* for his faith, and *Abraham* for his, whose eximious faith is therefore set before us as an example to walk by. *David* also often testifies h's beleeving the goodnesse of the Lord, *Psal.* 27. 13. And in *Psal.* 116. 10. *I beleeved and therefore did I speake.* The like may be said of *Moses* and others, *Heb.* 11. 23. &c. to the end of the Chapter. Its true, that many under the former Covenant sought righteousnesse by the workes of the Law, and not by faith; but this was their errour and sin; it was not the doctrine of the Covenant. There be now under the New Testament many that seek righteousnesse in the same way of workes as they did. But it is not the doctrine of the Covenant which teacheth them so, but their mistake of the Covenant; and so it was then.

2. If

2. If faith had not been required of them in that Covenant, then ſhould they not have been blamed for not beleeving; but they were often blamed for not beleeving: as wee may ſee in *Deut.* 32. 20. They are children in whom is no faith. And in *Pſal.* 78. 22. *They beleeved not in God, and truſted not in his ſalvation.* And in 2 *King.* 17. 14. *They did not obey, nor did they beleeve in the Lord their God.* And in *Rom.* 9. 31, 32. the Apoſtle plainly enough implies, that Chriſt as a corner ſtone was propounded to them, to build upon him by faith, though they through their wilfull unbeliefe ſtumbled at him, as at a ſtumbling ſtone. This blaming of them for their unbeliefe, plainly ſhews that faith was required of them.

3. They had the promiſe of life made to faith, as it is in *Hab.* 2. 4. *The juſt ſhall live by faith.* And this life of faith was not taught by *Habacucke* alone, but it was the common doctrine of all the Prophets; as the Apoſtle teſtifies, *Act.* 10. 43. *That all the Prophets give witneſſe, that whoſoever beleeveth in him, ſhall receive remiſſion of ſins.* This ſpeech of the Apoſtles could not be true, if all the Prophets had not taught faith in Chriſt.

4. How could Circumciſion have been to them a ſeale of the righteouſneſſe of faith, if faith it ſelfe had not been required of them? But ſo it was, it was to them a ſeale of the righteouſneſſe of fath, *Rom.* 4. 11.

5. How could they have overcome the world, as they did, if they had not beleeved? How could *Moſes* have deſpiſed the honour of *Pharaohs* Court, and refuſed to have been called the ſonne of *Pharaohs* daughter, if he had not by faith looked at Chriſt, and thoſe better things that are to come? *Heb.* 11. 24, 25, 26. And the like may be ſaid of thoſe in verſ. 13, 14, 15, 16. Theſe overcame the world, and the Prince which rules in the world; but by what means did they overcome? even by faith; for this is our victory by which we reſiſt Satan, 1 *Pet.* 5 9. and overcome the world, 1 *Joh* 5 4.

6. Let it be conſidered how they came to be broken off from the Covenant; the Apoſtle tels us, *they were broken off through unbeliefe*, Rom. 11. 20. And if unbelife was the cauſe of their breaking off, then ſurely their ſtanding in Covenant was by faith. By all which it appears, that faith was required in the covenant then, as well as now.

There

5. There was the same spirit of grace given by the former Covenant, as is now.

There was the same spirit of grace promised and conferred by the old Covenant as is by the new. There is but one spirit in all the people of God. *Ephes.* 4. 4. *One body, and one spirit:* and this one spirit which is given to us in the New covenant, was given to them in the old, *Hag.* 2. 5. And hereupon it is, that *David* made his prayer, desiring God not to take away his holy Spirit from him, *Psal.* 51. 11. And in 2 *Cor.* 4. 13. *Paul* speaking of himselfe, saith, *that he had the same spirit of faith as* David *had before.* And therefore *David* also had the same spirit as *Paul.* And hence it is, that we have so often mention of the *Saints* which then were: they being so called Saints, because they, no lesse then we, were sanctified by the spirit of holinesse given unto them. Thus *Moses* speaks to God concerning *Israel*; *Thy Saints are humbled at thy feete to receive thy words*, Deut. 33. 3. And *David* in his time speaks of the *Saints that* were on earth, *Psal.* 16. 3. *Aaron* was called the *Saint* of the Lord, *Psal.* 106. 16. And in *Psal.* 31. 23. *Love yee the Lord all yee his Saints.* And, *precious in the sight of the Lord is the death of his Saints*, Psal. 116. 15. And those Believers of the Old Testament are thus stiled, not onely in the Books of the Old Testament, but they have the same honourable name given them in the New also, as we may see, *Mat.* 27. 52. If it be said, that the holy Ghost was not given till Christ was glorified, *John* 7. 39. and therefore not given under the Old Testament. I answer; That by the holy Ghost there mentioned in *John*, wee must understand either the extraordinary gifts of the holy Ghost, as it is taken in diverse other places, as *Acts* 10. 44. 46. and *Acts* 19. 5. Or else it must be meant of the more abundant measure of the gifts of the Spirit, which are given more abundantly now then formerly; but the Spirit was the same, and was given under that Covenant.

6. There were then the same lawes & rules of life then as now, and now as there were then under the former Covenant.

Those under the former covenant had the same lawes and rules of life to walk by, as we have, and we as they, even the same royall law, as *James* calls it, *Jam.* 2. 8. which is an everlasting law to continue as a rule of life for all the people of God from the beginning of the world unto the end. Indeed the formall respect of a covenant limiting the promise of life to *a legall doing*, is now done away to those that are in Christ, and so

ſo it can neither juſtifie them, nor condemn them, but the direction of the law, *as a rule*, abides for ever. As concerning thoſe under the old covenant: this will eaſily be granted, that they were tyed to the obſervation of the law (I meane morall) but there want not men in theſe evill times, which would now aboliſh the Law, making it of no uſe unto them that are under the new covenant. Againſt which corrupt opinion, and to make it manifeſt that we, no leſſe then they, are under the rule and direction of the Law, I propound theſe following conſiderations.

1. What did Chriſt meane in telling us that hee came not to deſtroy the Law, *Matth.* 5.17. And why did he beſtow the pains to expound it, thereby to free it from the corrupt interpretations of Phariſees or other falſe teachers? To what end was this, but that we might underſtand the true meaning of the law to guide our ſelves thereby, looking at it as a rule of life, left by Chriſt for all his Diſciples to walk by.

2. We find Chriſts owne practiſe agreeing hereto; for when he was tempted by the Devill, he made uſe of the commandements of the law; by them repelling thoſe fiery darts, alledging thoſe commandements, *Thou ſhalt not tempt the Lord thy God*; and that other; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matth. 4.7.10. Thus Chriſt made uſe of the law, and doe we ſtand in leſſe need of it then he did? Are we more ſpirituall then Chriſt? was not he filled with the Spirit above meaſure? *John* 3.34. and anointed with the oile of grace above all his fellowes? *Pſal.* 45. If Chriſt then, notwithſtanding that fulneſs of the Spirit which was in him, made uſe of the law as a rule to walk by; then doubtleſſe *if the ſame ſpirit be in us as was in Chriſt*, we muſt walk by the ſame rule as he walked by. Some perhaps will object, that Chriſt did it for our juſtification; but ſo are not we to doe any thing, becauſe we have perfect righteouſneſſe in Chriſt: but let ſuch conſider, that Chriſt is our example as well as our righteouſneſſe, 1 *Pet.* 2.21. And if this reaſon were good, that we are not to do any thing in obedience to the law, becauſe Chriſt hath fulfilled the law for us; then by the like reaſon neither ſhould we ſuffer evill, becauſe Chriſt hath ſuffered for us: but though Chriſt

hath ſuffered for us to juſtifie us, yet wee are exhorted to ſuffer alſo, becauſe therein Chriſt hath given an example, and he was an example to us in all obedience, as well as in ſuffering in humility, *John* 13. 14, 15. *Phil.* 2. 5-7. In love, *Epheſ.* 5. 2. In patience, 1 *Pet.* 2. 23. And in all goodneſſe, *Acts* 10. 38. And if this argument were good, Chriſt obeyed the law, therefore we are not under the obedience of it: then by like reaſon, becauſe Chriſt walked in all duties of love towards God and man, therefore we are freed from loving either God or man. Theſe and ſuch other vile conſequences cannot be avoided by them that doe upon ſuch pretences reject the law.

3. There is in the times of the Goſpel a difference remaining betwixt holy and prophane, betwixt cleane and unclean, betwixt evill and good; for the Prophet ſpeaking of the Goſpel-times, ſaith, that the people ſhall then be taught the difference betwixt the one and the other, as it is in *Ezek.* 44. 23, 24. which Propheſie doth not pertaine to the times of the law, but of the Goſpel, though the things there ſpoken of be ſet down in words ſutable to the times that were before, which is uſuall with the Prophets. So *Rom.* 12. 9. *abhor evill, cleave to good.* Now then, if in the Goſpel-times, there muſt be ſuch a difference betwixt the cleane and uncleane, the holy and prophane, betwixt evill and good, then ſurely there muſt be a law remaining to make, or to declare the difference betwixt the one and the other. For it is the word which ſanctifies that which is holy; and which makes that to be unclean to us, which is unclean. Take away the law and commandement, and yee doe withall take away all difference betwixt clean and unclean: therefore ſo long as any difference remaines betwixt holy and unholy, ſo long muſt the law remaine as a light or guide to direct us in the diſcerning of the one and other.

4. *Paul* profeſſeth himſelfe to be under the law, 1 *Cor.* 9. 21. whereas he had ſaid before, that to thoſe that were without law, hee was ὡς ἄνομος as it were without law, applying himſelfe in all externall and ceremoniall things to every ones condition, that thereby hee might winne the more; yet leſt that ſpeech of his ſhould be miſ-applyed to a totall re-

jecting

jecting of the whole Law, he doth preſently adde by way of correction, that though in reſpect of ſuch indifferent things, he was either without, or under Law, according to the condition of thoſe that he converſed with, yet indeed he was under the law morall, and pleaded no exemption or freedome therefrom. And it is worth the obſerving, that he ſayth, he was under the law *to Chriſt*; as if he could not approve his ſubjection to Chriſt, but by ſubjecting himſelfe unto his law, ſo farre was he from thinking that he was by Chriſt freed from being under the direction or obedience of the law, that he profeſſeth himſelfe to be under it the more for Chriſts ſake. The law being now to him become the law of Chriſt, as the Apoſtle calls it, *Gal.* 6. 2. And in *Rom* 7. 25. he teſtifies of himſelfe that in his minde *he ſerved the law* of God, and *delighted in the law*, as concerning *the inner man*, verſ. 22. Not onely did the fleſh ſtand in need of the law, (as ſome now teach, that the law is onely for the fleſhly part in man,) but his inner man, (the regenerate part) delighted in the law of God. And therefore certainly it is not the regenerate part in men, which doth now ſo ſtrongly oppoſe the law, but it is the unregeneracy of men. The more regenerate, the more conformable to the law, and the more conformable, the more we conſent thereto, and delight therein.

5. To admit an abolition of the law, is in effect to overthrow the kingdome of Chriſt; and to ſay as thoſe in *Luk.* 19. 14. *Wee will not have this man to reigne over us.* For if Chriſt be a King, he muſt have lawes to rule his kingdome by. No kingdome can ſtand without government, nor can there be government without lawes to governe by. No law, no king, nor kingdome, and therefore to aboliſh the law, is in effect to pull Chriſt downe from his kingly power and dignity, and to undermine the foundation of his throne.

6. In 1 *Cor.* 7. 19. the Apoſtle commends the keeping of the commandements of God, preferring this before thoſe other things which ſome more magnified. One was for circumciſion; another for uncircumciſion. *But* (ſaith the Apoſtle) *thoſe things are nothing, circumciſion is nothing, uncircumciſion is nothing, but the keeping of the commandements of God.* It ſeemes then, the Apoſtle doth not put the keeping of the commandements of

God among *thoſe nothings*, but there was *ſomething* in keeping the commandements of God. This was not with the Apoſtle a matter of nothing. Thoſe times in which the Apoſtle ſpake this, were times of the new Covenant as well as now, and yet the commandements of God were then accounted of. The law was then honourable. It is not therefore the change of times, or of the ſtate of the Church, which cauſeth the law now to be caſt aſide, but the change is in the ſpirits of men; They were then according to the minde of Chriſt; but now wee are riſen up on the other ſide againſt Chriſt.

7. In *James* 2. 8. the law is called *a royall law*. βασιλικὸς νόμος, *a kingly law*; becauſe it hath kingly power and authority over all fleſh. It bindes kings in chaines, and hath power over the conſciences of all living. But if the law be no rule for us to walke by, if it have no power to command, wherein then ſtands the royalty of the law? Its rather a baſe law, then a royall law; ſervile, rather then kingly. After the nature of a ſervant which abides not in the houſe for ever, *Joh.* 8. 35. But the law is a royall, kingly law, ſaith the Apoſtle, and therefore muſt have a power to command and rule in the conſciences and lives of Gods people.

8. Its frequent and uſuall with the Apoſtle to preſſe duties by argument drawne from the authoritie of the law; as in *Eph.* 6. 2. *Children honour your parents.* And why ſo? becauſe this is the firſt commandement (of the ſecond Table) which hath a promiſe. So in 1 *Cor.* 9. 8, 9. preſſing the duty, that thoſe which preach the Goſpel, ſhould live of the Goſpel. *Speake I theſe things* (ſaith he) *according to man? doth not the law alſo ſay the ſame?* So in 1 *Cor.* 14. 34. ſpeaking of the ſubjection of women, he confirmes what he had ſaid, by the authority of the Law, *Thus alſo ſaith the Law.* And in *Gal.* 6. 2. exhorting to beare one anothers infirmities, he perſwades to it by this argument, *Becauſe in ſo doing, wee fulfill the law of Chriſt.* Where, if any object, that the law here meant is the law of love, not the morall law of God. I anſwer, the oppoſition made betwixt theſe two, is not onely vaine, but ſinfull, as if the law of God were not a law of love, whereas the love of God, and of our neighbour, is the fulfilling of the law, and without love the law is not obeyed.

9. The

9. The Apoſtle doth by this plea juſtifie his converſation againſt the accuſation of his enemies, even becauſe he did worſhip God, according to that which was written in *the Law* and in the Prophets. *Act.* 24. 14. But if the Law had been by Chriſt aboliſhed, what juſtification of himſelfe could he have pleaded by his obſervation of the Law? It had rather been a condemnation of his converſation, then a juſtification of it. Even as now, if ſome Judaizing Chriſtian ſhould goe about to juſtifie his ſacrificing of Bullocks and Goats by alledging the ceremoniall Law; all now knowing that the ceremoniall Law is aboliſhed, ſuch a plea were a juſt argument to condemn his practiſe, rather then to juſtifie it. But *Paul* doth hereby juſtifie his practiſe, becauſe he was therein an obſerver of the Law. If any ſhall here object, that the Apoſtle doth here plead his obſerving of the Law, not becauſe he was bound to the obſervation of it out of conſcience towards Gods, but onely becauſe he was pleading againſt thoſe which were ſtrict urgers of the Law, and to ſatisfie theſe, and to remove the offence which they tooke againſt him, therefore doth he thus plead his obſervation of the Law; If (I ſay) any ſhall thus object, the text it ſelfe is cleare againſt them, the Apoſtle there profeſſing that by exercifing himſelfe therein, he did endeavour to have a clear conſcience void of offence *towards God*, as well as towards men, *ver.* 16. And, as *Paul* doth thus juſtifie his practice by the authority of the Law, ſo doth *James* commend ſuch as fulfill the Law, *Jam.* 2. 8. and blames ſuch as tranſgreſſe the Law, *ver.* 11. and reproves thoſe that ſit in the throne to condemne the Law, *Jam.* 4. 11. But now, if the Law were aboliſhed, then is there no place left, either for condemnation of ſuch as keep the Law, or for blaming thoſe that tranſgreſſe and condemne the Law. By all which it appeares that the Law was not looked at as aboliſhed, by thoſe Apoſtles in their times, which were times of the New Teſtament, and dayes of grace, as well as theſe now.

10. The Apoſtle teſtifies of the Law, that it is good, 1 *Tim.* 1. 8. and that it is ſpirituall, *Rom.* 7. 14 and holy and juſt, *ibid. ver.* 12. what is there then in the Law to offend thoſe that are good, ſpirituall and holy? why may not ſuch ſay with the Apoſtle,

I con-

I conſent unto the Law, I delight in the Law, and in my minde I ſerve the Law of God? *Rom.*7.25.

11. Its the brand which the Holy Ghoſt ſets upon Antichriſt that man of ſin, that he is ἄνομος, a man without Law, a lawleſſe man, under no law, 2 *Theſ.* 2. Such were thoſe that hanged Chriſt upon the tree, *Act.*2.23. they took him διὰ χειρῶν ἀνόμων by their wicked *Lawleſſe hands*, and crucified him. And truly, I know not what this lawleſſe ſpirit tends unto, but to the crucifying againe the Son of God, by expoſing him to open contempt amongſt men, as if he had come into the world to to make a lawleſſe and licentious people.

12. If we conſult with the Apoſtle and aske him, whence it is that men do refuſe ſubjection to the Law, he will tell us it is not from ſpiritualneſſe (which is now pretended) but from carnalneſſe. It is the carnall minde which will not be ſubject to the Law of God, *Rom.* 8. 7. or as the former tranſlation reades it, its the wiſedome of the fleſh, φρόνημα τῆς σαρκὸς; its fleſhly prudence, which gain-ſayes ſubjection to the Law; its not the wiſedome of the ſpirit.

Object. If any here object, that they do walke by the Law, though not as written in the bookes of Scripture, but as it is written in their heart; I anſwer, 1. that the rule we walke by muſt be a perfect rule, ſhewing us the perfect way, revealing the good and acceptable *and perfect* will of God, *Rom.*12.2. but the Law as it is written in the heart, is *not a perfect rule.* It is but *imperfectly* written there; and therefore cannot be a perfect rule for us to walke by; but the Law written in the Scripture is perfect and compleat; and therefore ſo long as we are in this ſtate of imperfection, we cannot but ſtand in need of that which is perfect, to guide us in the perfect way. Though our obedience be imperfect, yet our rule muſt be perfect, or elſe we may ſwarve from the right way, and yet not know that we do evill. 2. The heart of man is deceitfull, *Jer.*17. and what we affect, we are apt to allow our ſelves in, whether it be good or evill. Here therefore we have need of a rule of tryall, to try the diſpoſition of our hearts thereby, to ſee whether that which is in our heart be right before God, yea or no; and whether ſhall we then goe for tryall? the Prophet tels us, To the Law, and to the

Anſw.

the teſtimony, *Iſai.* 8. 20. This is that which onely can tell us, whether or no, that which is in us, be according to God & his will. 3. I adde, that though the Law be indeed written in the heart, yet this is no juſt ground of caſting off the Law written in the Scripture. *David* could ſay, Lord, thy law is within my heart; and yet he did alſo look to that which was written in the volume of Gods Book, as deſiring to do all his will, *Pſal.* 40 7,8. The diſpoſition of the heart unto good, by meanes of the Law written there, may be quickned and put forwards by the voice of the Law from without. The ſpirit within is ſtirred up by the word without. in all which conſiderations the law is uſefull, even to thoſe that are ſpirituall, which have it written within them.

To conclude, that we may rightly conceive how the law is aboliſhed, and how it continues, we muſt conſider the law either *as oppoſed* to the Goſpel in the doctrine of *juſtification*; thus conſidered, the law is aboliſhed to thoſe that beleeve: or otherwiſe it is to be conſidered *as conſenting* with the Goſpel in the doctrine of *ſanctification*; and thus conſidered, it continues as a guide and rule, even unto thoſe that doe believe.

Thus then it is cleare, that thoſe under the old Teſtament, and we under the New have the ſame rules of life to walke by. Ceremonialls, and ſome part of their Judiciall lawes, were but for a time, and during that time were peculiar to the Jewes, not pertaining to us. But the morall law belongs no leſſe to us then to them, it being that eternall will of God, which all fleſh are to be guided by, never to be abrogated, ſo long as heaven and earth ſhall endure. And this is the ſixt thing wherein the old and new Covenant doe agree, namely, in having the ſame rules of life for the people of both Covenants to walke by.

7. Both old and new covenant: propound the ſame ſalvation.

Both covenants propound the ſame ſalvation and bleſſednеſſe unto men. Thoſe under the old Teſtament were made partakers of the ſame ſalvation, as we. This was hinted to them by *Enochs* tranſlation to a life in heaven. This *Jacob* profeſſed in that affectionate expreſſion of his, in the midſt of the bleſſings wherewith he bleſſed his children; *O Lord, I have waited for thy ſalvation*, Gen. 49. 18. *Moſes* pronounced *Iſrael* a bleſſed people,

ple, a people ſaved by the Lord, *Deut.* 33. 29. And in *Iſai.* 33. 22. *The Lord is our King, and he will ſave us*, ſaith the Church there. But perhaps ſome will ſay, theſe Scriptures doe ſpeake of temporary ſalvations and deliverances. Which is true in part, that temporary ſalvations are herein implyed, but not theſe onely, but as wrapped in together with eternall ſalvation in the volume of the ſame Covenant. For the ſalvation there promiſed being grounded upon this foundation, that God was their God, therefore whatſoever ſalvation God communicates to his covenanted people, they are all foulded up together, both temporary and eternall. And elſewhere the Scripture ſpeakes of eternall ſalvation to belong unto them; as in *Iſa.* 45. 17. *Iſrael ſhall be ſaved with an everlaſting ſalvation.* And in *Iſa.* 51. 6. *My ſalvation ſhall be for ever, ſaith the Lord.* And this did the Saints then beleeve and hope for; They beleeved to enjoy that fulneſſe of joy which is at Gods right hand for evermore, *Pſal.* 16. *ult.* And *David* aſſured himſelfe that he ſhould be ſatisfied with Gods image when he ſhould awake in the morning of the reſurrection, *Pſal.* 17. *ult.* And if any thing need to be more plaine, the ſpeech of Chriſt concerning *Abraham*, *Iſaac* and *Jacob*, doth evidently import that they are in the Kingdome of God, *Matth.* 8. 11, 12. Neither would God have called himſelfe the God of *Abraham*, *Iſaac* and *Jacob*, when they were dead, if they had not been a ſaved people. It had been *ridicula appellatio*, as *Calvin* ſpeakes, a ridiculous title, if they had periſhed in Hell, or had enjoyed no being; for this had been as if God ſhould have ſaid, I am the God of the damned, or of thoſe that have no being. And no leſſe abſurd were it to think that the place of reſt which the Children of God doe now goe unto, ſhould be called *Abrahams* boſome, if *Abraham* himſelfe had no part in that place of reſt. To conclude, what their hope was, we may ſee by that place in *Heb.* 11. 13. to 17. By which it is evident, they had heaven in their eye; yea when they were even in the land of promiſe, they counted themſelves but as pilgrims and ſtrangers in it, expecting a better place to goe unto, even an heavenly, a Citie, whoſe builder and maker is God.

And thus wee ſee all the particulars confirmed which concurre

curre to the making up of this argument. From all which I may now conclude, That if both the Covenants doe ſpring from the ſame fountaine of Gods free grace, if both propound the ſame ſpirituall bleſſings, if both doe ſet forth the ſame Mediator, if both have one and the ſame condition of beleeving, if both doe communicate the ſame ſpirit of grace, if both direct to the ſame lawes and rules of life; and laſtly, if both lead to the ſame ſalvation, as the end of all, then doubtles for ſubſtance they are the ſame Covenant. But all the former are true, as hath been proved above, *Ergo.* &c. And ſo much of the firſt Argument, I ſhall be ſhorter in the reſt.

Argum. 2. The unity of doctrine under both Covenants, proved by the unity of the Church.

The Church then and now is the ſame Church, and therefore the doctrine of the Covenant then and now is and muſt be the ſame alſo. The unity of the Church depends upon the unity of the doctrine and covenant which is therein profeſſed and beleeved. Make doctrine diverſe, and you make diverſe Churches. There cannot be one Church, but there muſt be one faith and one doctrine beleeved. Turkes and Papiſts which are trained up under another forme of doctrine, are not one church with us, nor we with them. And ſo farre as there is any ceremoniall difference betwixt the Jewes formerly, and us now, we grant a like difference betwixt the church Jewiſh and Chriſtian. But becauſe both Jewiſh and Chriſtian doe agree in the ſubſtance of one doctrine and covenant, therefore they and we are but one Church. *Anima eccleſiæ*, the ſoule of the Church conſiſts in truth of doctrine, ſo as where there is the ſame truth, doctrine, and covenant, there the Church is one and the ſame, notwithſtanding the difference of time or place. As contrariwiſe where doctrine and covenant are not the ſame, there the Church is not the ſame, though for time and place they may dwell together, as *Zion* dwelt with the daughter of *Babel*, Zach. 2.7. And yet *Zion* and *Babel* were not one Church. Now, the former Church of the Jewes under the old covenant, and the preſent Church of the Gentiles under the New, are but one Church; As there is but one God, one faith, ſo but one church, from the beginning of the world unto the end, *Epheſ.* 4.4. And that which knits together the Jewiſh Church with the Chriſtian, is *ejuſdem doctrinæ vinculum*, the bond of the ſame doctrine,

as *Calvin* ſpeakes. They are one (as ſaid *Tertullian*) *conſanguinitate doctrinæ*, by conſanguinity of doctrine, though there be no conſanguinity betwixt them and us in the fleſh. But now, this conſanguinity of the Church preſent with that which was before, is broken off, if we deny this agreement in doctrine and covenant. And ſo in making diverſe covenants, we make diverſe Churches, whereas the Apoſtle tells us, there is but one church, as there is but one God, and one faith. And Chriſt himſelfe ſaith; *My love is one*, Cant. 6. 8. If any ſhould deny them before Chriſt to be a Church, the Scripture confuteth them, by terming Iſrael, *The Church in the wildernes*, Act. 7. 38. *They* were the Church then; *we* now. But both they and we are but one Church, and therefore there is but one covenant belonging both to them and us.

Argum. 3. It is from the agreement in covenant, that thoſe before Chriſt, were called our fathers, and we their children.

If the Covenant made with *Abraham* and the fathers before Chriſt were not the ſame which is made with us, they could not be truly called our fathers, nor wee their children. But *Abraham* is called our father, *Rom.* 4. 1. 16. And the Apoſtle ſpeaking of the body of the the Jewiſh Church, calls them our fathers, 1 *Cor.* 10. 1. And therefore they and we are under one covenant. In *Joh.* 8. 39. 44. Chriſt ſpeaking to the unbelieving Jewes, which rejected the promiſe of grace, he tells them that they were not *Abrahams* children, not counted as his true ſeede, though naturally deſcended from him. Now marke the reaſon why they were not: Even becauſe they rejected that covenant which *Abraham* did cleave unto. They walked not in the ſteps of *Abrahams* faith, and *therefore* were not reckoned as his children, *verſ.* 45. If then, they were upon this ground denied to be his children, then ſurely if wee were under another covenant then *Abraham* was under, we could not be called the children of *Abraham*, no more then thoſe Jewes were. But we are called the children of *Abraham*, and he is our father, becauſe we are of the ſame faith with *Abraham*, and under the ſame covenant. According to that in *Gal.* 3. 7. *They which are of the faith* (as *Abraham* was) *they are the children of Abraham*. And we cannot be of the ſame faith, unleſſe we be under the ſame covenant. If any be under another covenant, differing from *Abrahams* covenant, they are the ſons of *Adam*, but not the ſons of *Abraham*.

Abraham. But we are the children of *Abraham*; and therefore we are under *Abrahams* covenant. Hereto agreeth that in *Gal.* 3. 14. where the blessing of *Abraham* (*i.* the blessing promised unto him) is said to come upon us Gentiles, because he and we are under one covenant, promising the same blessing both to him and us. And in like manner, we are called the *Israel of God*, Gal. 6. 16. Because the *heritage of Jacob* (as *Esay* speakes) even the same blessings belong unto both; and therefore both are under one Covenant.

Argum. 4. They had the same Gospel preached to them, as we have: and therefore the same covenant.

If they had the same Gospel preached unto them as is preached unto us, and if the Gospel conteine but one Covenant, then had they the same covenant made knowne unto them, as is unto us; but both these are true; they had the same Gospel preached unto them, and the Gospel conteines but one covenant, therefore, &c.

That they had the same Gospel preached to them is evident, the Apostle directly affirming the same, *Heb.* 4. 2. and 1 *Pet.* 4. 6. Indeed sometimes the Gospel is said to be onely promised unto them, *Rom.* 1. 2. Which may seeme to imply, that they had it not revealed to them. But this is easily satisfied; for if we take (*Gospel*) for a full declaration of the actuall accomplishment of our redemption by Christ, and for that forme of administration which is now used in the Church without legall rites and ceremonies, so its true, it was onely foretold and promised. But if we take Gospel for such a doctrine, as reveales salvation onely by free grace in Christ Jesus, so they had the same Gospel preached to them, as we have. The Gospel is an everlasting Gospel, *Apoc.* 14. 6. being from everlasting to everlasting without change. This Gospel was preached to *Adam* in Paradise, and after to *Abraham*, and the same Gospel was preached by *Noah*, who preached righteousnesse by Jesus Christ, 1 *Pet.* 3. Not a syllable of this Gospel (so farre as concernes substance of doctrine) was ever changed, nor ever shall be. They therefore had the same Gospel as we. And we are sure the Gospel teacheth but one covenant, but one way of salvation, but one faith, *Ephes.* 4. And therefore both these being so, that they had the same Gospel, and the Gospel teacheth but one faith, and one covenant, therefore it must needs be granted,

that they and we are under one covenant.

Argum. 5. The Sacraments of the old Covenant were in ſignification the ſame with ours, though the ſignes did differ.

The Sacraments under the old Covenant had the ſame ſignification as our Sacraments have; and therefore doubtleſſe the ſubſtance of the Covenant was the ſame then, as now; for if the ſubſtance of the Covenant had been changed, then muſt the ſignification of the ſignes and ſeales have been changed alſo, the Sacraments ſtanding in relation to the Covenant, their end being to repreſent the ſame thing to the eye, as the words of the covenant doe to the eare; therefore called *verba viſibilia*, viſible words; they ſpeak to the eye the ſame things as words report to the eare; ſo that if the covenant had been changed, the ſignification of the Sacraments muſt have been changed alſo; but now we ſee they doe agree in all ſubſtantialls, a few ceremoniall circumſtances onely excepted. Our Baptiſme ſignifies the ſame thing as their circumciſion, namely, the putting away of the ſinfulneſſe and pollution of the fleſh. Their Paſſeover ſignified the ſame thing as the Lords Supper, namely, that by Chriſt our Paſſeover ſacrificed for us, and by the ſprinkling of his blond, we are delivered from the deſtroying Angel and wrath of God. And thereupon it is that in 1 *Cor.* 10. 2, 3. the Apoſtle affirmes, that in either of their Sacraments they had the ſame ſpirituall bleſſing ſet before them, as we have now; They had *ſymbola diverſa*, *ſed ſignificatione paria*, as was ſaid of old. Their outward ſignes were diverſe from ours, but they agreed with ours in their ſignification.

Argum. 6. The Apoſtle comprehends both the old Covenant and the new, under the mention of one Covenant.

In *Act.* 3. 25. the Apoſtle having before exhorted the Jewes unto repentance and turning to God, that ſo they might partake of the mercy now offred in the Miniſtery of the New Teſtament; He gives them this encouragement; *Yee are* (ſaith he) *the children of the Covenant*. Where note, firſt, the manner of the Apoſtles expreſſion, ſpeaking but of a covenant, not covenants, making no difference betwixt the old and the new, as implying that the Covenant is but one, before and now. Secondly, the force of the Apoſtles argument; He perſwades them to embrace the grace now offred in the new covenant, and that upon this ground, *Becauſe they were the children of the Covenant*; and upon this lyes the weight of the Apoſtles exhortation. As if he ſhould ſay, You are they to whom the covenant and promiſes doe

doe belong, doe not therefore by impenitency cut your ſelves off from partaking in the grace which is brought unto you: This is the force of the Apoſtles Argument. But now if there had been any eſſentiall difference betwixt the one covenant and the other, there had been no weight nor ſtrength in the Apoſtles argument; It had been eaſie for them to have replyed, and ſayd, True it is, and we know it, that we are the children of the *former* covenant, made of old with our fathers; but what title doth that give us to the bleſſings of the new covenant, which is now preached? there being ſuch a wide difference betwixt the old covenant and the new, we are (might they have ſaid) under the old covenant, but what part or fellowſhip have we with the new? to this new covenant we are aliens and ſtrangers, *&c.* thus might they have put off the Apoſtles exhortation, if there had been any difference betwixt the Covenants. But the Apoſtle takes it for a clear & confeſſed truth, which could not be gainſaid, that the old covenant made with the Fathers was in ſubſtance the ſame, with the new covenant now preached unto them; and upon this foundation doth he build his exhortation, perſwading them to convert, becauſe they are the children of the covenant, even the ſame covenant which they are now perſwaded to cleave unto: which argument of the Apoſtle is utterly made void, and of no force, if there were any eſſentiall difference, betwixt the covenant then and now. Either therefore we muſt evacuate the Apoſtles argument, or if wee confeſſe it to have any weight and ſtrength in it, wee muſt confeſſe alſo that the old and new covenant are in ſubſtance but one.

Object. 1. But ſome that are contrary minded; ſpeake confidently on the other ſide, asking how how we *dare ſay* that theſe covenants are the ſame, when yet the Apoſtle in plaine termes affirmes, that the new Covenant is not as the old, *Heb.* 8. 8.

Anſw. Daring words will not daunt the courage of truth. We willingly ſay with the Apoſtle, that the new covenant is not as the old; and yet we ſay ſtill they are the ſame; Both theſe are true and though they ſeeme to croſſe one another, yet they are eaſily reconciled. Put we then a difference betwixt the ſubſtance of the Covenant, and the manner of its diſpenſation or mani-

manifeſtation, and then we ſay that in reſpect of manifeſtation or manner of propounding, the new covenant is not as the old. (Of which difference we ſhall ſpeake afterwards) but as for the ſubſtance or matter of the covenants, they are wholly the ſame, not a ſyllable now more or leſſe then was before. *Rebecca* vailed and *Rebecca* unvailed, was the ſame, and not the ſame; The ſame in perſon, yet not the ſame in habit and attire; ſo the covenant as it was of old adminiſtred, being vailed over with types and ſhadows, and the new covenant unvailed, is the ſame, and not the ſame; the ſame in ſubſtance, not the ſame in manner of adminiſtration.

Object.2. But the Teſtament which vaniſheth away, is not the ſame with that which is everlaſting, and vaniſheth not. Now the old covenant vaniſheth; *Heb.*8. *ult.* and *contra*, the new Covenant is an everlaſting covenant, and therefore not the ſame.

Anſw. The former diſtinction anſwers this objection alſo, it vaniſheth in reſpect of the ſhadowes and types under which the body lay hid, but for the ſubſtance of it, it vaniſheth not, but abides for ever.

Object.3. That Covenant which was broken by them that entred into it, cannot be the ſame with that Covenant which cannot be broken; but the old covenant was broken; the new covenant cannot be broken; Therefore they are not the ſame.

Anſw. This makes no difference betwixt the one and the other; for look how the one was broken, ſo may the other alſo. Some are in covenant internally, by vertue of inward and effectuall calling, from the heart embracing the covenant which is offered unto them; and by theſe the covenant is never broken, whether we ſpeake of the new covenant or of the old, but others there are which are in covenant onely outwardly, externally conforming themſelves to the termes of the covenant propounded, as many of thoſe did in *Exod.* 24. 3,4, *&c.* many of which never clave unto it in heart and ſpirit. Now theſe which doe outwardly alone embrace the covenant, they may break it as *Iſrael* did before, and many others doe the ſame now, as is plaine in *Heb.*10.29. otherwiſe there could be no Apoſtates and backſliders, if all that viſibly enter into covenant with God, did continue faithfull in it. The revolt of *Demas*, and ſuch

ſuch other as clave to the Apoſtles for a ſeaſon, and yet afterwards forſook them, (all which were profeſſors of the new Teſtament) doth plainely ſhew, that whiles we cleave to this covenant onely outwardly, this covenant may be broken by us now, as well as the old covenant was by them in former times. This therefore makes no difference betwixt the one and the other.

But ſome perhaps will ſtill urge, that thoſe words in the Prophet, from whom the Apoſtle borrowes them, (*which my Covenant they brake*) are put in to expreſſe a difference, betwixt the former and latter covenant. The former was broken, the latter ſhold not be broken, therefore they are not the ſame covenant.

I anſwer, Let the place in the Prophet be well conſidered, and that will give a cleare anſwer. The place is in *Jer.* 31. 31, 32. Now this Chapter and the 30. Chapter going before, are a prophecy concerning the calling of the Jewes, after their rejection, for their rejecting of Chriſt. This to be the ſcope of thoſe two Chapters, I gather partly by the beginning of the 30. Chapter, the promiſe of bringing againe their captivity, being made not only to *Judah*, but to *Iſrael*, with *Judah*, as is particularly expreſſed, *Jer.* 30. 3. all which promiſes ſo infoulding *Iſrael* with *Judah*, have a reſpect to the times of the *Jews* calling again, as I have ſhewed before in opening the words of my Text; and partly, I gather the ſame by the end of the 31. *chap.* where the promiſe is, that after their gathering and planting againe there ſpoken of, they ſhall never be pluckt up, nor deſtroyed, nor throwne downe any more for ever; which promiſe was not accompliſhed to them, after their returne out of *Babylon*, nor ever ſince to this day; and therefore remaines to be fulfilled in their converſion to the faith of Chriſt. Now then, the intent of the Prophet is not to put any difference betwixt the natures of the two covenants, but to ſhew that when God ſhal renew his Covenant with *Judah* & *Iſrael*, he will then make it with them in a more firme and effectual manner then aforetime; whereas before, though they had the words of the Covenant written in tables of ſtone, and they did externally conſent thereto, yet few of them had it written in their hearts,

where-

whereupon they brake it and rejected the Lord *Jeſus*, the Mediator of it; for which cauſe the Lord alſo rejected them, as he ſaith in *Heb.*8.9. I regarded them not, they loathed me, and my ſoul abhorred them, *Zach.* 11. yet when their heart ſhall againe be turned to the Lord, and they taken into covenant with him, it ſhall then be made with them in a more effectuall manner. It ſhall be ſo engraven in their inward parts, that they ſhall never turne away from God any more, nor walk any more after the hardneſſe of their own wicked heart, as it is in *Jer.*3.17. ſo that the difference here implyed, is not in the ſubſtance of the Covenant, but in the manner of *Judah's* and *Iſraels* embracing of it, and continuing in it. At firſt they did it but outwardly, (if we ſpeake of the body of the people, excepting a remnant which were faithfull with God) and thereupon they continued not in it, (as ſuch outward worke will not laſt alwayes.) But when they ſhall returne to take a new hold of the Covenant, it ſhall then be written ſo powerfully in their hearts, and they ſhall cleave to it in ſuch ſincerity, that they ſhall never breake the covenant thus renewed with them any more. And this is all that thoſe words do import.

*Object.*4. But (ſaith another) the covenant made with *Abraham* was not a pure Goſpel-covenant, but mixt, and therefore not the ſame with the Covenant now.

Anſw. There is ambiguity in the termes, Pure-Goſpel Covenant; for if by Pure-Goſpel-Covenant be meant, that the Covenant made with *Abraham*, and the Fathers following him, was not to be obſerved without mixture of ceremonies, in this ſenſe its true, it was not then a pure Goſpel-covenant, as it is now, the mixture of ceremonies being now done away. But if we take pure Goſpel-covenant, for pure without mixture of workes of the Law to be joyned with Chriſt in matter of our juſtification, and ſalvation, in this ſence, that covenant was as pure-Goſpel, as is the covenant now preach't unto us.

Object. It was not a pure Goſpel-covenant, becauſe it had temporary promiſes mixed with the promiſes of life and ſalvation, as the promiſe of the land of *Canaan*, and ſuch other.

Anſw. The promiſe of the land of *Canaan*, was not ſimply a temporary promiſe, of a temporary bleſſing onely; for *Canaan* was

was to them a type of heaven. For why elſe is it, that it is called Gods holy habitation; as it is in *Exod.* 15. 13. which is the ſame name as is given to heaven, in *Deut.* 26. 15. and 2 *Chron.* 30 17. why (I ſay) is it called by the ſame name as heaven it ſelfe is called by, but becauſe the one was a type of the other? why is it alſo that *Canaan* was called their reſt, but becauſe it was a type of the reſt in heaven, as appeares by comparing *Heb.* 3. *ult.* with *Heb.* 4. 8. *Canaan* then being to them a type of heaven, the promiſe thereof was not a bare temporary promiſe, but carryed in it a promiſe of heaven. 2. Admit there were temporall promiſes in that covenant, yet this makes no difference betwixt the old covenant and new, becauſe the new covenant containes promiſes of temporall things, as vvell as the old, as vve may ſee in *Mat.* 6. 33. 1 *Tim.* 4. 8. *Heb.* 13. 5. and many other places. It is not the thing promiſed, but the ground of the promiſe, vvhich changeth the nature of the covenant. The ſame covenant may containe divers ſorts of bleſſings, yet the ground may be the ſame in all; and therefore though the bleſſings of the covenant be of diverſe ſorts, ſome ſpiritual, ſome temporall, yet the ground of the promiſe being one and the ſame, namely, free-grace, vvhich is the ſame both in the old and nevv covenant, this can make no difference betvvixt the one and the other.

But in the covenant made vvith *Abraham* therere vvere ſome particular or perſonall promiſes added in it, vvhich are not made unto us, as that Chriſt ſhould come of his ſeed, and that in his ſeed all the Nations of the earth ſhould be bleſſed. *Object.*

If vve conſider the covenant made vvith *Abraham*, as a covenant of life and ſalvation, ſo there vvas no more promiſed to *Abraham*, then there is to us; for the explaining of this anſvver, I conſider tvvo things in that promiſe made to *Abraham*. One, that the *Meſſiah* ſhould come of his ſeed; Another, That he himſelfe, and all Nations believing in that ſeed, as he did, ſhould be made bleſſed by him. Novv for the former of theſe, though inſerted into the covenant, as an externall priviledge granted unto *Abraham*, yet it was not of it ſelfe any ſuch matter, as did convey life and ſalvation with it; there being *Anſvv.*

some of that race from which Christ came, which were not partakers of life and salvation by him. And there were (as we read in the Gospell) some of Christs brethren. *i.* Of his kindred in the flesh, which notwithstanding did not believe in him, *Joh.* 7.5. Their neerneſſe to him in the flesh, made them never the neerer to salvation, so long as they were not united to him by faith. But if this had made *Abraham* blessed that Christ came of his line, then should it have made others of the same line blessed also, some of them being neerer to Christ then *Abraham* was; but it did not this unto them, therefore neither to *Abraham*. If *Abraham* had believed no more but this, that the Messiah should come of his seed, this had been but an hystaricall faith, which may be in reprobates and Devils, and therefore this could not have saved *Abraham*, no more then it saves them. It was said of the blessed Virgin, *Materna propinquitas nihil Mariæ profuiſſet, niſi fœlicius Chriſtum corde quam carne geſtaſſet*; it had nothing profitted *Mary*, if she had not more happily carryed Christ in her heart, then in her wombe; And so may we say of *Abraham* in the matter in hand.

What was it then which brought the blessing to *Abraham*? even this, that he believed on that seed which was to spring from him, looking for righteouſneſſe and life by him; and this belongs not to him onely, but to us also who do believe on that promised seed, according as it is written. *Rom.* 4.23,24 This is written not for him only, but for us also, &c. so that the summe is this, that if we look at such an outward priviledge, *which doth not helpe unto ſalvation*, herein *Abraham* had a peculiar promise annexed to the covenant, which belongs not to us. But if we consider the covenant as *conferring life* and salvation, so it promised no more to *Abraham* then to every other beleever; and therefore there is no reason in this respect to call the Covenant, as it was made with *Abraham*, a mixt covenant seeing that, that being considered as a covenant of life, it is the same both to *Abraham* and to us.

Anſ. 2. If this did make a difference betwixt *Abrahams* covenant and ours, then there must be the like difference betwivt the covenant made with *Abraham*, and that which was made with diverſe of the Prophets, and other faithfull ones under the old.

Te-

Teſtament to whom this promiſe (*In thy ſeed ſhall all the Nations be bleſſed*) did not belong; for they had no ſuch promiſe, that the Meſſiah ſhould come of their ſeed; and were they therefore under another covanant? If this ſhould make a difference of covenant, it muſt then follow, that the Tribe of *Judah* was under one covenant, and the other Tribes under another; becauſe Chriſt came onely out of *Judah*, and not out of the other Tribes.

Anſ. 3. There was a particular commandement given to *Abraham*, to leave his country, and to ſacrifice his ſon. Which particular commandements are not given to every believer, and ſhall we thence conclude that the Law was a mixt Law unto *Abraham*, and not the ſame as it is unto us? The adding of a particular promiſe to *Abraham*, doth no more change the covenant, then the giving of ſuch a particular commandement doth change the Law.

Some other differences are pretended, but theſe are the principal that I meet withall; which being removed, the concluſion remains as it was before expreſſed, namely, that the old covenant ſpoken of in the old Teſtament, and the new which is now publiſhed; are for ſubſtance one and the ſame, without any eſſentiall difference betwixt them.

CHAP. II.

Containing the uſes of the former point, and concerning the Scriptures of the old Teſtament ſtill to be in uſe.

THis may teach us to abhor that Swiniſh opinion of ſome Anabaptiſts, who make the Fathers before Chriſt, to have lived onely under a temporall covenant, promiſing to them temporall good things, feeding their bellies, and fatting them up with outward bleſſings, without promiſe or hope of eternall life. Herein concurring with *Latomus*, who affirmed, *Abrahamum, non aliam habuiſſe de Chriſto doctrinam, quam Socrates, Plato aut alius quiſquam Ethnicus habuit*: 1. That *Abraham* had no other knowledge of

Uſe. 1. The errour of ſome Anabaptiſts, which make the Jewes to have enjoyed onely temporary things.

had the author quoted any one the ane baptist (as he calls them) that held that heresie

the doctrine of Christ, then *Socrates* or *Plato* had, or any other Heathen. (*Ex Illyric. de controversiis relig. Papist.*) But Christ who is the truth, tels us, that *Abraham* with the rest of the Fathers are in the Kingdome of God, *Mat.* 8. 11. And hereupon it is that the place of rest and immortality, is called, *Abrahams bosome*, *Luk.* 16. Because *Abraham* being the father of the faithful, therefore when the faithfull dye, they are said to be carryed into *Abrahams bosome*, even as the child to the bosome of the father or mother. If then *Abrahams bosome* be the place of our rest, then sure *Abraham* himselfe is in a state of rest; and so are the rest of the Fathers entred into their rest, as we hope to enter into our rest.

Vse. 2. The Scriptures of the Old Testament are still of use under the new.

If the two Covenants or Testaments be in substance the same, then (methinks) it well followes, that the Scriptures wherein the old covenant was written, are still of use unto us under the new; as containing the same substance of doctrine, as the new doth. Look what the one teacheth, the other teacheth also; both Testaments being like to the two Cherubims in the Temple, which had their faces looking towards the Arke, and were beaten out of one piece of gold, *Exod.* 37. 7. and so do both Testaments look towards Christ; containing also one and the same matter and substance of doctrine, which is to lead us to the faith, and to the obedience of Christ. These two Testaments are like the two breasts of the Church, *Cant.* 4. 5. both of them full of sincere milke (as the Apostle cals it 1 *Pet.* 2. 2.) fit to nourish the babes of Christ. These breasts are neer one to another, and they are as like, as neer, and so is the milke that is in them alike sincere and pure, alike sweet and nourishing, and whol some for those that suck at them. They are but bad Nurses which would deprive the children of such whol some food.

And yet now some are risen up, renewing againe that vile doctrine in these dayes of grace, teaching us to cast aside the Scriptures of the old Testament, as if they were like a bond cancelled, and out of date. O Lord, whether will our deluded hearts carry us, if thou Lord keepest us not in the way of thy truth! But that we may not be carryed away with this wicked error, consider with me these few foundations following,

taken out of the Scriptures of the new Testament, which doe commend unto us those that are in the old.

Proved by Rom. 15. 4.

1. Consider that expresse saying of the Apostle in *Rom.* 15. 4. *Whatsoever things were written aforetime, were written for our learning, that we, &c.* which the Apostle speakes upon occasion of his alledging a Text out of the old Testament; where if we consider the scope of the Apostle, and the duty he exhorts unto, one might wonder that he being so Evangelicall a teacher as he was, should presse the duty by authority taken out of the old Testament, whereas he might have made use of other sayings taken out of the new Testament, and those also as pertinent, as learned *Paræus* shews upon this place; yet the holy Apostle chooseth a testimony out of the old Testament, not disdaining those former Scriptures, as some doe now; and doing this on purpose, to shew us that the things before written were written for *our* learning, and not for those onely that lived in ages before, but even for us also. It hath been the continued practice of the Saints in all ages before us, to count the former Scriptures as written not onely for the times in which they were written, but for succeeding ages that were to come. *Moses* wrote many hundred yeares before *Josiah* was borne, and yet *Josiah* speaking of *Moses* his writings, he saith, *Moses wrote for us*, 2 *King.* 22. 13. In like manner, *Stephen* speaking of us that live in the dayes of the new Testament, saith that *Moses* received the lively Oracles, to give them *unto us*, Act. 7. 38. *Moses* first of all delivered those Oracles to the fathers of the old Testament, but *they* received them to give them *unto us*, that are under the new. And so the writings of all the Prophets were written *for us*, according to the saying of the Apostle before set downe, *Whatsoever things were written aforetime*, &c. are written for *our* learning. Oh that God would helpe those that are contrary minded to consider this; were the things before written in the old Testament, written for *Pauls* learning, and for the learning of that famous Church of *Rome*, whose faith was published through the whole world, *Rom.* 1. 8. And are they not for our learning also? Are we more perfect then they? Let us be wise unto sobriety.

And by 2 Tim. 3. 15. 16

2. Weigh that place in 2 *Tim.* 3. 15, 16. where the Apostle exhorts

rest of that people ingenerall to change [illegible] if that may be effected just it's no [illegible]

exhorts *Timothy* to continue in the things which he had learned, either from himselfe, or from the Scriptures, in which he had been trained up *from a childe*. All that Scripture being given by divine inspiration, being also profitable to teach, to reprove, &c. Concerning which place, consider (so farre as pertaines to our present purpose) these two things.

1. Of what Scripture he speakes.
2. What it is that he speakes of them.

1. For the former. The Scripture here spoken of, must needs be the Scriptures of the old Testament; for he speakes of such Scriptures, as in which *Timothy* had been *educated of a childe*. At which time of *Timothyes* child-hood, none of the new Testament was written; for *Timothy* was taken into fellowship with *Paul*, before any, either Gospel or Epistle was written. Some of the Epistles were written before any of the Gospels; and the first of the Epistles was the first to the *Thessalonians*; and yet this was written after *Timothyes* taking into company with *Paul*; as may appeare by this, that *Pauls* preaching at *Thessalonica*, was before his writing to them, (as many passages in that Epistle doe manifest) and yet *Timothy* was taken into company with *Paul*, before his preaching there; as appeares by comparing *Act.* 16. 1, 2, 3. where *Paul* tooke *Timothy* to him; but his first preaching at *Thessalonica* was not till afterward, as is expressed *Act.* 17. 1. &c. So that the first Scripture of the new Testament not being yet written, when *Timothy* was growen up and taken into *Pauls* company, it must needs be that the Scriptures which *Timothy* was trained up in, from his child-hood, were the Scriptures of the old Testament.

2. Next, let us see what it is which the Apostle speakes of these Scriptures of the old Testament; namely, 1. That they were given by divine inspiration, and that they *are* profitable to teach truth, to convince errour, to reprove vice, to instruct in righteousnesse, and to make wise unto salvation, *vers.* 15, 16.

Now from these considerations, wee may inferre these consequences.

1. If the Scriptures of the old Testament were given by inspiration of God; and if the holy men of God (the Prophets) spake

ſpake and wrote them as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 21. and were therefore called *the Oracles of God*, Rom. 3. 2. Then doubtles, there is the ſame truth, the ſame grace, the ſame holy and heavenly doctrine conteined in them, as is in the Scriptures of the new Teſtament, there being but one Spirit, one Holy Ghoſt breathing in them both. As there is but one God, one faith, ſo there is but one Spirit, *Epheſ.* 4. 4. And that one Spirit inſpired the Pen-men of both Teſtaments; and this Spirit being a Spirit of truth, and alwayes the ſame without change, it cannot be that there ſhould be any ſuch difference betwixt the doctrines of the one Teſtament, and of the other; as that the one ſhould be received, the other refuſed; but rather as they were given by inſpiration of one Spirit, ſo ſhould they be received with one Spirit, the ſame faith, and ſame reverence being due unto both.

2. If the Scriptures of the old Teſtament were given by inſpiration of God, then can they not be rejected without a rejecting of the Spirit which ſpeakes in them. Marke upon what ground *Stephen* chargeth the Jewes with *reſiſting againſt the holy Ghoſt*, Act. 7. 51. It was becauſe they rejected the words of the Prophets, which they had ſpoken to them by the Spirit. Now if *they* were upon this ground charged with *reſiſting the Spirit*, how can *we* quit our ſelves of the ſame ſin, if we reject the ſame word as they did? It is now as well as then, a *reſiſting of the holy Ghoſt*, if we put away the word which the Prophets of God have ſpoken to us by the Spirit.

3. If they were given by inſpiration of God, then the rejecting of them muſt come from the inſpiration of the Devill; ſuch contrary effects muſt come from contrary principles and beginnings.

2. Are theſe Scriptures of the old Teſtament profitable, as the Apoſtle affirmes? First then to caſt them aſide as unprofitable, is no leſſe then blaſphemy againſt the Spirit of God. There be blaſphemous actions, as well as blaſphemous words, *Ezek.* 20. 27. And to reproach the Scriptures of God either by word or action, is blaſphemy in an high degree. Secondly, if they be profitable, then the taking of them away, cannot but hinder the profiting and edifying of the Church. And ſo it is not one-

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ly blasphemous against God, but injurious and hurtfull to men.

3. Are these Scriptures usefull, to teach truth, to refute errour, &c. then the taking away of these Scriptures is a meanes to darken the truth, to let-in errour, to hinder the practice of righteousnesse, and to increase wickednesse and vice.

And in a word, if they make wise unto salvation, then the taking of them away, cannot but tend to sinfull simplicity, and wicked folly, which tends unto destruction.

By Ephes. 2. 20.

3. Consider that place of the Apostle in *Ephes.* 2. 20. where he saith, *That the Church* (the house of God spoken of above in *vers.* 19.) *is built upon the foundation of the Prophets and Apostles.*

Where observe,

1. Of what Church he speakes, which is the Church of the New Testament, as appeares by this, because the Church here spoken of is gathered of the Gentiles as well as of the Jewes, both being united together in one body through Christ; by whom the Gentile *Ephesians*, who were sometimes a farre off, are now made neere, the partition-wall being now pulled downe. Now they are no more forreiners and strangers, but of the household of God, built upon the same foundation, as the believing Jewes are built upon. And this Church of the New Testament, saith the Apostle, is built upon the foundation of the Prophets, as well as Apostles; no difference made betwixt one and other. If then we be a true Church of the New Testament, rightly built, we must build upon Apostles and Prophets together, excluding neither. If we may be a true Church whiles we reject the doctrine of the Prophets in the old Testament, so may we also, though we reject the doctrine of the Apostles in the New. But *Paul* saith, the true Church is built upon both; and therefore that Church which builds not upon both, is not the true Church of God.

2. Observe how speaking of Apostles and Prophets, he doth not make them severall and distinct foundations, but makes both of them only one foundation, and no more; and therefore doth not mention *foundations*, as speaking of many, but *foundation*, as speaking of one, in regard of the unity of faith and doctrine, which is taught by both. Though the Prophets were many,

many, and the Apoſtles many, yet both Prophets and Apoſtles make but one foundation for the Church to build upon. Whence it followes, that either we muſt build upon both, or upon neither of them; If we will ſtand beſides the one, we muſt be beſides the other alſo, becauſe they are both but one foundation; and therefore we may juſtly feare leaſt ſuch as doe remove themſelves from the foundation of the Prophets, doe make no great account of building upon the Apoſtles, but doe rather reſt upon their revelations, and immediate inſpirations of the ſpirit, not regarding any written word at all.

3. Conſider why the Apoſtles and Prophets are called a *foundation*, which is, not in regard of their perſons, but of their doctrine, the doctrine of them both leading men to that one foundation, which is Chriſt. Herein the Scriptures of the Prophets in the old Teſtament doe fully conſpire with the Apoſtles in the new; otherwiſe, they could not have been called *one foundation*. Now if they be called a foundation in reſpect of their doctrine, both of them leading men to Chriſt; what ſufficient reaſon can be given why we ſhould reject the doctrine of the one, and not of the other? Thoſe which reject the Scriptures of the Prophets, and yet receive thoſe of the Apoſtles, doe herein deale with the Prophets as Papiſts do with the Proteſtants; what they commend in the fathers, they condemne in *Calvin* and *Zuinglius*; and ſo theſe; what they ſeeme to commend in the mouth of an Apoſtle, the ſame they condemne, when ſpoken by a Prophet: But as the Papiſts, though they would ſeeme to honour the fathers, yet when they doe in us condemne the ſame truth which the fathers before us did teach, they doe thereby ſhew that indeed they regard not their writings, whatſoever honour they ſeeme to put upon their names; ſo theſe, though they ſeeme to honour the Scriptures of the new Teſtament, yet while they reject the ſame truth, when it is brought out of the old, they doe thereby too plainly declare, that indeed they honour neither one nor other.

4. Conſider what our bleſſed Saviour ſaith in *Mat.* 5. 17. *I came not* (ſaith he) *to diſſolve the Law and the Prophets, but to fulfill them.* All the Scriptures of the old Teſtament are comprehended under theſe two names, *The Law and the Prophets*; By Matth 5. 17.

as we may see *Matth.* 7. 12. And if Christ came not to destroy them, then they are to continue for ever.

By the practice of Christ and of the Apostles.

5. Looke to the ordinary and constant practice of Christ in his doctrine, as also of the Evangelists in their writings, and of the Apostles, both in their preachings and writings, and we shall see it was the constant practice of them all to make use of the Scriptures of the old Testament, whereof the new Testament gives abundant witnesse, as I might easily shew, but the thing it selfe is obvious to every ones observation.

There is a necessitie of them, as without wch some kinde of gainsayers cannot be refuted.

6. There is a necessity of the Scriptures of the old Testament, to make the man of God absolute and compleat to *every* good work. One work among others is, to convince gainsayers, and opposers against the truth. But there are some kinde of gainsayers which cannot have their mouths stopped, without making use of the old Testament; for suppose we have to deale with a mis-believing Jew, denying Jesus to be the Christ, how shall we convince him of his errour? We must deale with him upon such grounds and principles as are acknowledged on both parts, as well by him as by our selves, else, if we take this or that for a principle, which is not so to him, though never so true in it selfe, yet to him our proofe is unsufficient, being built upon such a truth, as by him is doubted of. Hereupon it was that the Apostle when he was to deale with Philosophers at *Athens*, and elsewhere with other Gentiles (as in *Act.* 17. *Rom.* 1.) he deales with them, not as he used to doe with the Jewes, with whom he disputed out of the Scriptures, (but not so with those Infidell Gentiles,) but from principles in nature which they could not deny. And in like manner we, if we will convince a gainsaying Jew, we must deale with him by the Scriptures of the old Testament, which he doth acknowledge, and not by the New, which he owneth not; so that this being a work, to which the man of God must be furnished to convince the gainsayers, its evident that the Scriptures of the old Testament are necessary, as without which, some kinde of gainsayers cannot be convinced.

To conclude this matter, let all such as please to make use of this my weak endeavour, be intreated by me to take heed unto themselves, and to shun such Teachers as seeke to with-

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draw them from any part of the holy Scriptures. These spirits certainly are not of God. This opposing the Scriptures of the old Testament will not rest there; they will at last reject all Scripture, new as well as old, and will prove Enthusiasts, pretending to receive all by inspiration of the Spirit. This will be the end, Satan and his instruments begin at first to play but small game, beginning with the Law and Commandements, casting off that yoke of the Law, as not belonging to them, they being not under the Law, but under grace: but here they stay not long: from the Law, they goe on further to the rejecting of the whole old Testament; and when they have stayed there a while, they proceed to cast off the Letter of the New Testament also: and so by little and little, they come to cast off all Scripture, till at last as the Pharisees made the word of God of no authority by their traditions, *Mark.* 7. 13. so these by their revelations, pretending the inspitations of the Spirit, being in all miserably misled, by a spirit of delusion unto their owne destruction. The Lord save his people from this wicked errour.

Use 3. Keepe close to the old doctrine of salvation, of old delivered.

Lastly, If the covenant and way of life be the same in the old Testament as in the New, then learne we to hould fast to that doctrine and way of life, which was of old revealed unto the Saints, taking heed unto our selves that we be not carried away with novelties, that have no agreement with the ancient truth. The Apostle *Jude* would have us earnestly *to contend for the* (doctrine of) *faith*, which was once (*i.* of old) given to the Saints. It is the evill of these times (and the evill is great) that we are growne to a loathing of ancient truths; nothing now liketh us but new things, new notions, high straines, new lights, and new truths, as they are called. The old way, which is the good way, is in a manner quite forsaken, to walke in new paths, in which our fathers before us never trod. This the Lord complaines of, *Jere.* 18. 15. that the false Prophets had led his people from the ancient paths; and contrariwise calls upon us to enquire after the old way, which is the onely way that gives rest unto the soule, *Jere.* 6. 16. And even in the Gospel-times, the Apostle *John* commends to us that which was *from the beginning*, 1 John 2. 7. And so againe in *vers.* 24. Let

that abide in you which yee have heard *from the beginning*. And in 1 *Tim.* 6. 20. if for κενοφωνίας, we reade καινοτομίας, (as *Beza* obſerves that both *Auguſtine*, *Chryſoſtome*, *Ambroſe* and *Baſill* doe,) then is *Chryſoſtomes* note (alledged by *Serranus*) of ſingular uſe, That we muſt καινοτομίας ἀποτάσσεσθαι, ὡς τὴν κενοφωνίαν ἐκτρεπόμεθα, we muſt put away novelties, that we may avoyd vanities; would God we found it not verified by too much experience, that ſuch novelties did too often turne to profane bablings, and vaine janglings. It was the ſpeech of one in *England* writing to a friend in theſe *American* parts, concerning the novelties now abroad; I doe not finde (ſaith he) that theſe *new opinions* doe make *new men*. I thinke I may ſay of this teſtimony, that it is πιστὸς λόγος, a faithfull and true ſaying. Opinions be new, but they nouriſh old corruptions. This new light makes the minde ſwell with vanity and pride, and breeds queſtions rather then godly edifying. Theſe new doctrines are like new wines vapouring up into the braine; but they neither comfort the conſcience, with true comfort, nor ſeaſon the heart with grace. Let us therefore be ſober minded. Let us aske after the way which *Abraham*, *David*, *Eſay*, and the Prophets of old walked in, and reſolve, not to depart therefrom. We have much cauſe to praiſe God for the cleare manifeſtation of the doctrine of grace in theſe dayes, more then in former times; yet the doctrine is for ſubſtance the ſame; as the light of the Sunne, which ſhines at noone time, is the ſame light which ſhined in the morning, onely more cleare and bright then before. Thoſe before, had the ſame doctrine of grace, as we have; onely it is more cleare to us, then it was to them. See then what way they walked in, and ſo let us follow them; This old way is the good way, the end whereof is life and peace.

And thus much concerning the firſt poynt propounded, namely, that notwithſtanding the ſeverall formes of adminiſtration, yet for ſubſtance, the old and the new covenant are both one.

CHAP.

CHAP. III.

Concerning the differences betwixt the old and new covenant, and that this is no difference, that children were included in the one, not in the other, they having alike claime and intereſt to the new Covenant, as they had to the old.

THe Second point now followes, which is to ſhew wherein the difference of adminiſtration doth ſtand. And here, before I come to the true differences, which are ſuch indeed, I will adde a little concerning one ſuppoſed or pretended difference, which the times gives occaſion to ſpeake of. This being now made a difference betwixt the old and new covenant, that the old covenant was made both with Parents and Infant-Children, but in the new Covenant the children have no place, as ſome now plead. Contrary to which opinion I lay downe this concluſion. That children of believing Parents have now the ſame right to the new Covenant, as they formerly had under the old; for the proof of which aſſertion, I propound theſe grounds following.

The new covenant as well as the old, is made with the faithfull and their ſeed.

Argu. 1. From the time that this promiſe belongs unto.

Firſt, In *Iſai.* 59. *ult.* the Lord makes this promiſe to his people; I will make this covenant with them (ſaith the Lord) My ſpirit which is upon thee, and my words which I have put in thy mouth, ſhal not depart out of thy mouth, nor out of the mouth *of thy ſeed*, nor out of the mouth *of thy ſeeds ſeed*, ſaith the Lord, henceforth and for ever.

Here is a plaine promiſe made to the ſeed of thoſe that be in covenant with God. Onely here remaines one doubt, to what time this promiſe or covenant doth belong. It is granted that the old covenant before Chriſt, did include the ſeed, and therefore if this promiſe do belong to thoſe times, and not to the times of the New Teſtament, then this promiſe makes nothing to our purpoſe, which is to ſhew that the Covenant belongs to the ſeed, in the times of the New Teſtament alſo. This I ſay then, that this promiſe ſo clearly made to the ſeed of thoſe that are in covenant, doth belong to the times of the New Teſtament, which I prove, both by authority, and by reaſon.

reason. By authority, the Apostle himselfe interpreting the verse next before, upon which these words alledged do depend, of the time yet to come in the calling home of the Jews, which now we wait for. Compare *Rom.*11.26. with *Isai.*59. 20. and the case is cleare. This coming of the Redeemer to *Zion*, which is here spoken of by *Esay*, to make the covenant with them and their seed, and their seeds seed for ever, is by the Apostles interpretation to be referred to those times when *Israel* shall be grafted into their owne root againe, *Rom.* 11.23.24. and when all *Israel* shall be saved, *ver.*26. which being still to come, must needs be referred to the times of the New Testament. The same is evident by reason also; because the promise must belong to such a time, in which it doth receive accomplishment; but if it be referred to the times past under the old Testament, is did not then receive accomplishment, nor hitherto under the New, unto this day; the spirit not having been upon them; nor the word in their mouth for these sixteen hundred yeares. This promise therefore not having been accomplishment hitherto, it must of necessity have its accomplished in times, yet to come, in which (after that they shall be once turned to the Lord) they shall never depart from the Lord, nor the word depart out of their mouth, or out of the mouth of their seed any more. And if this promise doth belong to the times of the Gospel, as we see it doth, then its plaine, that the Gospel-govenant doth include the children, with their fathers. The like to this, is that in *Isa.* 65.23. *They and their off-spring with them*, which is a promise of the New Testament, after the creating of the new heaven, and new earth, *ibid ver.*17.

Argu. 2. The perpetuity of the covenant proves the same.

Secondly, from the same place in *Isa.*59.20. as before we argued from the time that the promise doth belong unto, so we may take a further confirmation of the same truth, *from the perpetuity* and continuance of the promise here spoken off. If the seed were not included in the covenant, but onely the parents presently believing, where, or upon what foundation stands the the certainty of the seeds continuance to be a people unto God *for ever*? for if the children be not included in the covenant, then might it fall out, that they might prove a generation not knowing the God of their Fathers; They might forsake their Fa-

Fathers Covenant, and turne a degenerating brood, and then the continuance or perpetuity of the covenant here ſpoken of (*henceforth* and *for ever*) is broken off, and comes to an end. But hereupon ſtands the perpetuity of the Covenant, in that the promiſe is made not onely to themſelves, but to their ſeed, and their ſeeds ſeed. The Fathers returne and take hould of the covenant, and then the Covenant takes hold of their ſeed after them; and by this means it comes to paſſe, that it proves to be an everlaſting covenant between God and them, and their generation after them, becauſe it takes in children together with their fathers, and ſo runs along from fathers to children, and from them to their children, and ſo continues for ever. and thus the perpetuity of the Covenant here ſpoken of, doth prove the ſeed to be included.

If it ſhould be objected, that this promiſe belongs to the Jewes onely, and not to the Gentiles.

I anſwer, it being a promiſe of the New Teſtament, (as is proved above,) all difference betwixt Jew and Gentile, is now taken away, they and we being all one in Chriſt Jeſus, *Rom.* 10. 12, and *Coloſ.* 3. 11.

Argu. 3. To exclude the ſeed is to deprive the Gentiles of *Abrahams* bleſſing contrary to the Apoſtle.

In *Gal.* 3. 14. Its ſaid that the bleſſing of *Abraham* (that is, the bleſſing promiſed to *Abraham*,) doth now come upon the Gentiles; Now what was the bleſſing promiſed to *Abraham*? Even this, I will be a God to thee, and to thy ſeed. This bleſſing of *Abraham* came upon us; and therefore the Covenant belongs to us and our ſeed now, as it did to *Abraham* and his ſeed before.

4. The covenant which *Abraham* included his ſeed, and this Covenant is confirmed by Chriſt.

In *Gal.* 3. 17. The Apoſtle hath theſe words, That the Covenant which was confirmed before of God in Chriſt, the Law which was 400 yeares after, could not diſanull. Touching which words, let us conſider, firſt, what covenant it is which the Apoſtle here ſpeakes of, and that is the covenant made with *Abraham*, as the context, and eſpecially the 14. *ver.* doth ſhew. Secondly, conſider what is here ſpoken of this covenant, and that is, that the law which was four hundred yeares after, could not diſanull it. Thirdly, conſider the reaſon, why this covenant was not, nor could be diſanulled; and that is, becauſe it was confirmed of God, and that in Chriſt, or with reſpect to Chriſt.

Chriſt; it was κεκυρωμένη εἰς χριστὸν, ratified by God looking at Chriſt, as *Beza* well expounds it; ſo that thus much we have here from the Apoſtle; Firſt, that the Covenant made with *Abraham* was confirmed of God with reſpect to Chriſt, or in Chriſt; and then, that becauſe it was ſo confirmed, therefore it was not, nor could be abrogated by the law. The conſequence of the Apoſtles argument implying this propoſition; That no covenant confirmed with reſpect to Chriſt, can be diſanulled; becauſe it would be a diſreſpect or neglect caſt upon Chriſt himſelfe, if the covenant confirmed in him ſhould be diſanulled. Now then, if *Abrahams* covenant did include both parents and children, and if that covenant was confirmed in Chriſt, or with reſpect to Chriſt, then the covenant including children, neither is, nor can be diſanulled; much leſſe did Chriſt himſelfe, by his owne coming diſſolve that covenant, which was confirmed with reſpect to himſelfe. Is it poſſible to imagine that Chriſt ſhould diſanull that covenant which was made and confirmed with reſpect to himſelfe? The Apoſtle tels us that he came to confirme the promiſes made to the Fathers, *Rom.* 15. 8. and therefore not to diſanull them; and elſewhere he tels us that all the promiſes of God which are made in him, are *Yea* and *Amen*, 2 *Co.* 1. 20. and therefore doubtleſſe the promiſe (*to thee and to thy ſeed*) being made and confirmed in Chriſt, continue ſtill in force, even in theſe dayes of the Goſpel, as well as before, becauſe it was ſo confirmed in Chriſt.

5. The covenant made with *Abraham* concerning his ſeed, had reſpect to the times of the Goſpel.

If the Covenant made with *Abraham* in *Gen.* 17. (in which God promiſed to be a God *to his ſeed*) had in *Gods intention* a reſpect to the times of the Goſpel which now are, and have been ſince Chriſt, then the ſeed are not now to be excluded out of the covenant; but in Gods intention, that covenant had a reſpect to the times of the Goſpel, and therefore the ſeed are not now to be excluded; Now that in that covenant God had a reſpect to the times of the Goſpel, I prove out of thoſe words mentioned *ver.* 4. and 5. where God ſaith to *Abraham*, my covenant is with thee, and thou ſhalt be a Father of many Nations, *ver.* 4. and againe, a Father of many Nations have I made thee, *ver.* 5. the meaning of which words, is not onely that many Nations ſhould ſpring from his loyns by naturall generation, but that the

the Nations of the world (though not ſpringing from him by naturall meanes,) ſhould be counted to him as his children, and that he ſhould be called *their Father*. And that this was indeed intended by the Lord in thoſe words to *Abraham*, is evident by that of the Apoſtle, in *Rom.*4.17. where *Paul* ſpeaking not of himſelfe onely, but of the *Romans* which were Gentiles, he cals *Abraham* the Father of them all. Not of himſelfe onely, but of them alſo. And if any *Roman* ſhould aske *Paul* upon what ground or warrant he could call *Abraham* a Father to them, they being none of his naturall ſeed, he ſhewes his warrant, alledging thoſe words of God to *Abraham*, *A Father of many Nations have I made thee*. By which interpretation of the Apoſtle, it is evident, that in Gods intention, thoſe words of the covenant had reference to the times of the Goſpel, in which the Nations were to be adopted as children unto *Abraham*. And hereupon (I think) it is that he is called *the heire of the world*, *Rom.*4.13. becauſe he was to inherit all Nations of the world, as his children, in theſe times of the Goſpel, when the people of the world ſhould be gathered to the people of the God of *Abraham*, as it is in *Pſal.*47.9. which promiſe takes its effect now in theſe times. And therefore ſeeing both the Apoſtles expoſition of thoſe words, and Gods executing of the promiſe, do interpret to us what his intention was in the making of it, it cannot be gainſaid, but that in that promiſe, (*I will be a God to thee and to thy ſeed*) God had a reſpect to the times of the Goſpel, and not of the Law onely; and therefore now to exclude the ſeed out of the covenant, is directly againſt Gods intention in the making of it. Look then as *Abraham*, and every ſon of *Abraham* (which did not reject the Covenant) had title to the covenant for himſelfe and for his ſeed, all the time before Chriſts coming, ſo now every believer being a ſon of *Abraham*, hath the ſame title for himſelfe and for his ſeed alſo, becauſe (as was ſaid above) the covenant then made with *Abraham*, was made with reference not onely to the ſeed next enſuing in the time of the Law, which were to ſpring from him by naturall meanes, but to that ſeed alſo which ſhould be in the times of the Goſpel, when many Nations ſhould call *Abraham* the father of them all.

6. The commandement concerning our children proves them to be within the compaſſe of the promiſe.

I argue from the connexion of the promiſe with the commandment, which are joyned together in the Covenant. And here I demand, doth not that commandement concerning holy education of children in information of the Lord, doth not this commandement binde us as well as *Abraham* and the Jewes to whom it was firſt given? Are not we as well as they bound to teach our children to know God, and to keep the way of the Lord, as the Lord ſpake of *Abraham*? *Gen.* 18.19. If this commandement do bind us, (as none but Atheiſts will deny) then ſay I, the promiſe belongs to us and to our ſeed, as well as to them, and to their ſeed.

Obiect. But perhaps the conſequence will here ſeem weake; Some may ſay, The commandement bindes all the ſons of men, and yet the promiſe doth not belong to all. Indians themſelves are bound (*vi præcepti*) by vertue of the commandement to inſtruct their children in the knowledge of God, and yet have they no part in the promiſe, that God will be a God to them and to their ſeed.

Anſw. 1. We muſt conſider this commandement, concerning education of children, either as a branch of the covenant of workes given to *Adam*, or as a branch of the covenant of grace, given to *Abraham* and to the Jewes.

2. We muſt conſider the covenant of grace, and the ſeverall branches of it, either as onely revealed, propounded, and offered unto men, or as it is received, beleived and ſubmitted unto by thoſe that hear it. Now its true, that this commandement concerning teaching of children, as it doth depend upon the covenant of workes, bindes all, even Indians, becauſe that covenant was in *Adam* made with them, and yet they cannot claime the benefit of the promiſe, that God ſhould be a God to them and to their children, becauſe they ſtand before God as tranſgreſſours of that covenant, by which tranſgreſſion they have forfeited the bleſſing promiſed in it; and therefore in this conſideration we grant the commandement may extend larger then the promiſe.

But then I ſay further, that the commandement being conſidered as appending upon the covenant of grace, doth not binde all, but thoſe onely to whom the covenant of grace is revealed;

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no more then the Commandement *to Beleeve*, doth binde thoſe that never heard of Chriſt. But ſuppoſe (as ſome may ſtill urge) that the Commandement thus conſidered as belonging to the Covenant of grace, be made knowne to a company of lewd ſinfull men; now the commandement being made known, doth binde them; ſo as if now they obey it not, it is their ſin; and yet ſtill, they have no right to the promiſe concerning their children. *Anſ.* Here comes in the ſecond conſideration before named, *viz.* that we now ſpeaking not of all men univerſally, but of Gods covenanted people; we muſt therefore conſider the Covenant not as barely propounded, offered, or made known, but as accepted, and ſubmitted unto. And being thus conſidered, the commandement and promiſe goe both together, and the extent of the one is as wide as the extent of the other; even as he which fulfills this commandement, (*Beleeve in the Lord Jeſus,*) hath right to the promiſe of eternall life.

The commandement (*Beleeve*) and the promiſe (*Live*) are on Gods part offered together, and are on mans part, either received or rejected together. And ſo it is in the matter in hand; Both theſe, the Commandement and the Promiſe, they goe together; becauſe the commandement and promiſe both, are both of them branches of the ſame Covenant, and therefore both of them muſt be either taken together, or refuſed together. God doth not divide his Covenant, one part from another, but gives it altogether. And as God gives it together, ſo it muſt be received together; we cannot take one part, and refuſe another; nor will God binde us to one, and deprive us of the other. God requires no duty of us, but he addes gracious promiſes to encourage thereto. And on the other ſide, he makes no promiſe, but there is a duty (either expreſſed or implyed) which leades to the promiſe. The promiſe is *the ground of the duty*, and the duty is *the way to the promiſe*. The promiſe, I ſay, is the ground of the duty, as if the Lord ſhould ſpeak unto us in this manner; I will be a God unto your ſeede, and *therefore* doe I command you this thing, thus to bring them up for me, that they may know me, and feare my Name. And ſo on the other ſide, the commandement is the way to the promiſe; according to that ſpeech of God concerning *Abraham*,

Gen. 18. 19. *Abraham* muſt teach his houſhould, and charge his children to keepe the way of the Lord, that ſo *in this way*, the Lord may bring upon *Abraham* that bleſſing which he had promiſed him, even to be a God unto him, and to his ſeede, *Gen.* 17. 7. Thus God by the promiſe provokes to the duty, and we by walking in the duty are to expect the promiſe. This ſweet connexion and relation which is betwixt the promiſe and the commandement, one to the other, ſhewes, that to Gods covenanted people they goe both together, and the extent of the one, is as large as is the other; and therefore what God hath thus joyned together, let no man put aſunder: but God hath, as we ſee (to his covenanted people) joyned the commandement and the promiſe together; and therefore they may not by us be divided aſunder. If we *now* ſhall ſtraiten and limit the promiſe within a narrower compaſſe then the commandement, whereas in the ages *before* the promiſe and the commandement were joyned together, we ſhall in ſo doing, make the Covenant leſſe gracious to us in theſe dayes of grace, then it was to them that lived under the legall adminiſtration of it; and we make our ſelves more legall and ſervile (ſo to ſpeak) then they were; we being bound to duty as much as they, but having leſſe portion in the promiſe then they had; which how unſutable it is to the diſpenſation of grace, which is now ſo abundant more then in ages before, let all that are godly-wiſe, judge. The ſumme is, that both the commandement and promiſe, being both parts or branches together of the ſame covenant, therefore where the Covenant is taken hold of, there both parts goe together; and ſo, if we, as they, doe embrace the duty of the Covenant, then we alſo, as they, have part in the promiſe, which is, that God will be a God to us, and to our ſeede, as he was to them, and to their ſeede.

A like argument may be framed out of *Gen.* 17. 9. thus; If the ſeede be bound to keepe the Covenant, then they are within the Covenant, but they are bound to keepe the Covenant, therefore they are within it. If the duty of the covenant binde them, then doth the promiſe of it belong unto them; but the duty doth binde them; therefore &c.

If any ſhall here ſay, that the Covenant there mentioned to be

be obſerved, is the Covenant of Circumciſion, which pertaines not to us.

I anſwer; this was not all that was to be obſerved by them, they were to uſe Circumciſion, as the ſigne of the Covenant, *verſ.* 11. But there was more required of them then to be Circumciſed, even to walk uprightly with God, as is ſaid in *verſ.* 1. *Walke before me, and be thou upright.* And though Circumciſion in the outward ſigne of it doe not belong to us, yet the thing ſignified by it, with all the ſubſtance of the Covenant doth belong to us, as well as to them, the ſubſtance of the Covenant extending to the times of the Goſpel, and belongs to the Gentiles as well as to the Jewes, as was proved in the fift argument going before.

Either children of believing Parents are within the Covenant, or they cannot be ſaved. Exclude them from the Covenant, and you doe withall exclude them from ſalvation: But they are not to be excluded from ſalvation, and therefore neither are they to be excluded from the Covenant. The ſtrength of this argument ſtands upon a double foundation. The one is this, Namely, that God conveyes ſalvation to his ſaved ones, by no other way, but by way of Covenant. *Adam* was to have enjoyed it by Covenant, when that Covenant was broken, it was then conveyed to the woman, and to her ſeede, by another Covenant; but whether it be by one Covenant or other, it ſtill comes by Covenant. And if ſo, then children muſt either be within the Covenant, or elſe not ſaved. The other foundation is this, namely, that if they be excluded out of the Covenant, they are alſo excluded from the benefit of Chriſts Mediation, without which none can be ſaved. For Chriſts Mediation is limited to thoſe that are within the Covenant. For which cauſe it is, that as ſometimes he is called the Mediator betwixt God and Man, 1 *Tim.* 2. 5. So in other places he is called the Mediatour of the Covenant, and of the Teſtament, as it is *Heb.* 9. 15. and *Heb.* 12. 24. Which expreſſions doe ſhew forth the extent and limitation of Chriſts Mediation. When he is called the Mediatour of *men*, it limits his mediation to men, and not to Angels. And ſo againe; when he is ſaid to be the Mediatour of the Teſtament or Covenant, it limits his Mediation to thoſe that 7.

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are *within the Covenant*, not to those that are *without*. Now if Christs Mediation be thus limited to those within the Covenant, then children must either be within the Covenant, or have no benefit by Christs Mediation, and so consequently not saved. Or on the other side, if they be partakers of Christs Mediation unto salvation, then they must also be within the Covenant, because his Mediation and the Covenant are of the same extent, neither wider nor narrower then another.

8. No inconvenience in admitting children into the new covenant more then to the old.

If the old and new covenant be the same in all those particulars before mentioned; as, 1. in the cause. 2. in the benefits; 3. in the Mediatour; 4. in the condition; 5. in the effect, so in communicating to us the Spirit; 6. in having the same rules of life; 7. in propounding the same salvation as the end: If (I say) they be one and the same for substance in all these, then let any one set downe the inconvenience which they doe suppose in admitting children to the fellowship of the new Covenant, and they shall finde that the same inconvenience will reach to the former covenant, as well as to the covenant now, and if so, then to reject children from the covenant now, is in effect to accuse the wisdome of God in admitting of them to the old; there being the same reason in both Covenants, either of admitting them, or of refusing them.

9. Act. 2. 39. vindicated, & cleared.

Further proofe of the same truth may be taken from those famous places, *Act.* 2. 39. *The promise is made to you, and to your children.* And from 1 *Cor.* 7. 14. *Else were your children uncleane, but now they are holy.* But these, with diverse other Scriptures I passe by, they being urged, and vindicated from exceptions by other faithfull witnesses of the truth, in treating of the poynt of Childrens Baptisme. Onely I think not amisse to adde one word in answer to an exception which is made against that place in *Act.* 2. 39. They confesse the promise is made to children; but it is to them (say they) that the Lord shall call; as it is there expressed; To you and to your children, and to all afarre off, *as many as the Lord our God shall call:* so that the promise is made to children called, not to uncalled, and therefore (say they) this makes nothing for including Infants within the promise or Covenant. But this objection doth arise through not observing the originall Text; for in the Greeke,

if the Reader will give himself the Trouble to consult these arguments on both sides he will be himself Judge and then easily see what Grounds

the words (*as many as the Lord ſhall call*) doe not agree with the word (*children*) but to (*you*) meaning the parents ſpoken of before, or with the word (*all*) as it hath reference to parents; ſo that the meaning is, that to you, and to all farre or neere, to ſo many of you as the Lord ſhall call, to you and to your children is the promiſe made. Other anſwers are given by others, pertinent, and full, yet this alſo hath its weight.

I wiſh it may be conſidered what a ſtumbling block this doctrine which excludes children out of the Covenant, is like to prove, (if it ſhould prevaile,) to the Jewes, to hinder them from embracing the Goſpel-covenant, if they ſhall underſtand that their children which had part in the old Covenant, ſhall be excluded out of the new. They know the former Covenant did extend to the children, as well as to themſelves, and is there then any hope, that ever they will embrace ſuch a Covenant, in which their children have no part? Surely when they compare together the two Covenants, this will make them ſay, The old is better. We will never preferre a Covenant wherein the mercy promiſed is reſtrained to our ſelves, before a Covenant wherein the bleſſing is extended alſo to our children.

Vſe 1. A ground for Infants Baptiſme.

This poynt, together with that which was before handled, concerning the identity or ſamenes of the two covenants, doth lay a good foundation for communicating Baptiſme to the infant children of believers. For if both theſe things be true, firſt that the old and new Covenant be in ſubſtance the ſame; and ſecondly, that children are within the new, as they were within the old, then there can be no ſufficient reaſon, to deprive children of the ſeale of the Covenant now, more then in former times under the old; and, that argument drawne from Circumciſion to Baptiſme, will ſtand againſt all the batteries which are made againſt it, never to be beaten downe whiles heaven and earth doe endure. The Covenants are the ſame, and the ſignes of the Covenants (Circumciſion and Baptiſme) are in ſignification the ſame alſo; and the children of the faithfull have the ſame relation and right to the Covenant now, as they had before; What reaſon then that children being before circumciſed, in token of their being in covenant, ſhould be forbidden

bidden to be baptized, that it might be to them a signe of the Covenant betwixt God and them? It is even a wonder of wonders, that in such cleare light so great mists should be raised up to darken the truth. Let humble mindes search the truth in love, and the Lord will reveale the same unto them. But in this I spare, there being so many faithfull witnesses, which have borne witnesse in this cause.

Use. 2. A motive to holy education of children.

This may serve for exhortation and for direction to Christian parents, to educate their children for God, who hath taken them into Covenant with him. We must consider our children are not so much our owne, as the Lords. He challengeth an interest in them, telling us, that we have borne them *unto him*, *Ezech.* 16. 20. and that our children are *his children*, vers. 21. And therefore our care should be, not to bring them up for our selves alone, but for the Lord, that as they are included within the Covenant of his grace, so the name of his grace may be glorified in them. In which work joyne wee together these two vertues; 1. diligence in holy instructions toward our children; and 2. faith towards the covenant and promise of God, waiting upon him for his blessing. There is to be a diligent care used towards them, following them daily with instructions and information of the Lord, *Ephes.* 6. Children whiles they are young (at which time our pious education of them must begin) are like narrow mouth'd vessells, which can receive that which is powred into them, but by drops; and therefore parents in dealing with their children must doe as *Moses* speakes of himselfe; their doctrine *must drop as the raine, and their speech distill as the dew, as the small raine upon the tender herb, and as the gentle showres upon the grasse*, Deut. 32. 2. *Often* speaking to them of good things, now a little, and then a little, line upon line, precept upon precept, little and often, as they are able to receive. This pious education of children, is the way to continue an holy seede unto the Lord, sutable to the holy covenant which they belong unto. Holy bringing up of children is one speciall meanes of conveying the blessing of the Covenant unto them, according to that before mentioned in *Gen.* 18. 19. Concerning *Abraham*. By that meanes doth God bring upon *Abraham* and his seede the good which he had spoken unto him.

And

And herein doe parents put an honour upon their children, when they *bring them up* for God, as they have before *brought them forth* unto him. When we ſuffer our children to grow up in ſinfull ignorance and profanenes of life, letting them grow like wilde plants, or rather like the wilde aſſe-colt which ſnuffs up the winde at her pleaſure; then doe we make them vile, as if we counted them reprobates and caſtawayes, not worthy to be regarded, like that curſed ſeede, whoſe good *Iſrael* might not ſeeke for ever. But when we doe carefully bring them up for the Lord, that they may be fit to ſerve him, herein we honour them, they being hereby made like the poliſhed Saphirs, and as the carved ſtones of the Temple. This fits and prepares them for a ſutable walking, according to the dignity which God hath put upon them, in taking them into a covenant with him. This is the way to make them wiſe & profitable in the Church of God; and, not onely to make them *bleſſed*, but to make them *bleſſings*; as *Iſrael* was to be a *bleſſing* in the midſt of other people, *Eſa.* 19. 24. This makes the children a joy to their parents, when they grow as the Lords plants, and as the ſeede which he hath bleſſed, *Eſa.* 61. 9. The beginning of their comfort is in the Covenant and promiſe of God; and the fullnes of their joy is when they ſee their children take hould of the Covenant, walking holily before the Lord, that he may be glorified in them. To this diligent care of thus educating our children, the remembrance of the Covenant of our God ſhould be an effectuall Motive. In *Dan.* 1. we reade, that when the King would have ſome of the *Jewes* children choſen out to ſtand before him, thoſe children were not brought up after the common manner of other children, but after the moſt exquiſite manner of the Chaldeans, taught in all wiſdome, and in all knowledge, that ſo they might be fit to ſtand in the Kings pallace. So thinke we, when the Lord of heaven, the King of Kings tells us in his Covenant, that he hath choſen our ſeede after us to be a people to ſerve him, how carefull ſhould we be to traine them up in all wiſdome and ſpirituall underſtanding, after the moſt exact manner ſet forth in the word, that ſo they may be fit to ſtand before the Lord, and to miniſter unto him?

And as we ſhould exerciſe diligence in this excellent work;

so we should doe it in faith, expecting a blessing from the God of grace, who hath of his grace taken us and our seede into a Covenant with himselfe. We must first plant, and then water what we have planted; yet still remember, that it is God which must give the increase, 1 *Cor.* 3. We put the word into their eares, but it is the Lord which must write it in the heart, and put it in their inward parts, *Jer.* 31. We have conveyed sin unto them, it is God which must infuse grace: and this gift of his grace we have great encouragement to waite for, considering the promise which God hath made with us, and with our children, promising to be a God both to us, and them. Neither must faith in the promise exclude diligence, as if God without use of meanes should work all, nor must our diligence hinder our faith, as if we without him were able to doe any thing; but in a diligent use of the meanes, look up to him for the blessing. That faith which is negligent in using the meanes, hath in it more carnall presumption, then lively faith; and that diligence which rests in the duty done, without seeking the blessing by faith, hath in it more outward formality, then true piety. But when both these goe together, using the means with diligence, and then exercising faith in waiting for the blessing, both these together shall make our labour not to be in vaine in the Lord, 1 *Cor.* 15. Thereby shall an holy people be prepared for the Lord, and his Covenant shall be continued towards them.

Use 3. Children to improve their parents covenant for their owne good.

This may also be a ground of consolation to such children as doe spring from godly and faithfull parents; such as are of the fountaine of *Israel*; as the Psalmist speakes, *Psal.* 68. 26. These should learne to improve the Covenant which God hath made with their fathers, for the good of themselves that are their children. In confidence hereof, they may draw nigh to God with much hope of acceptance, considering that the promise of the Covenant doth extend even to themselves, and therefore they may plead for mercy to be shewed them, by the Covenant made with them in their fathers. This hath been usuall with the Saints in Scripture. The Jewes had wont to pray that God would remember *Abraham*, *Isaac*, and *Jacob*, that is, that he would remember the covenant he had made with them, and

Strange Doctrine

and in them with themſelves their ſeede. And not onely did *they* thus plead the Covenant of their fathers, but the *Lord himſelfe* did put this plea into their mindes, willing them to remember the Rock out of which they were hewen, and the hole of the pit whence they were digged, *Eſa.* 51. 1, 2. Thereby encouraging them to expect the bleſſing of mercy and peace which was promiſed. And in *Gen.* 46. 3. we may mark how God makes this a ground of comfort unto *Jacob*, that he was his fathers God. *I am the God of thy father, feare not, ſaith the Lord unto Jacob.* And let us but change the name, the promiſe is the ſame unto all the ſons of *Abraham*. When children doe know the God of their fathers, and doe feare before him, walking in the ſteps of their fathers faith, then have they a double claime to the bleſſing of the Covenant: one by their owne faith; another, by the Covenant made with their fathers; which double claime may encourage them to a double meaſure of faith, adding faith to faith, that ſo God may adde grace to grace, and they may receive a double bleſſing. We may obſerve that ſometimes children of pious parents, doe outgoe their parents in eminency of grace. Their fathers ſerved God a little, their children doe it much more. I know nothing to the contrary, but we may (in part) aſcribe this to the double intereſt which they have in the Covenant, which they improving at the throne of grace, there is a double portion of the bleſſing given them. They plead their double intereſt and title to the Covenant, and ſo doing, they are made partakers of a double bleſſing. Let not ſuch children therefore be wanting to themſelves. Their names are in Gods Teſtament. Let them ſue for the legacy of grace bequeathed unto them.

Uſe 4. The ſame conſideration before named may ſerve for a Covenant to the children of ſuch pious parents, to take heed of forſaking the covenant of their fathers. Beware that yee deſpiſe not the bleſſing. This is a deſpiſing of grace it ſelfe. This brings a double curſe. This was *Eſaus* profanenes, *Heb.* 12. a double woe belongs to ſuch; they rejecting grace, grace will reject them. In *Jonah* 2. 8. ſome are ſaid to forſake *their owne* mercy; ſo doe theſe; they forſake that mercy, *which might be their owne*. They had a claime unto it, but they have forſaken

it. Take the Jewes for an example of Gods heavy wrath againſt ſuch deſpiſers of his Covenant; for which they ſtand as a publicke ſpectacle of Gods vengeance amongſt all people.

Thus wee have ſeene that this makes no difference betwixt the new Covenant and the old; the children of the faithfull being in the New Covenant now, as well as formerly in the other.

CHAP. IV.

Of the different manner of adminiſtration of the old and new Covenant: and of the firſt difference, that the old Covenant was more burdenſome, the new more eaſie.

NOw we come to ſpeak of the true differences betwixt the old and new Covenant in the diſpenſation of them. The difference ſtands eſpecially in theſe foure things.

1. The one was more burdenſome, the other is more eaſie.
2. The one was more dark, the other more cleare.
3. The one more weak, the other more lively and effectuall.
4. The one was narrower, the other of larger extent; the old Covenant being diſpenſed onely to that one people of the Jewes; the other to all Nations.

1. Firſt, The covenant of grace in the former diſpenſation of it, was more burdenſome and heavie to be borne; but it is now made more eaſie; which appeares by thoſe phraſes of Scripture-ſpeech, which the Holy Ghoſt uſeth of the Ordinances of the old Teſtament. *Act.* 15. 10. They were *a yoke* which neither we nor our Fathers could beare; and *Coloſ.* 2. 20. If (ſaith the Apoſtle) you be freed from theſe worldly Ordinances, why are you *burthened* with traditions? He did not ſay, Why will you take upon you the obſervation of traditions, but why are *yee burthened* with them? implying they were an heavie burthen. So *Galat.* 4. 3. he comparing the ſtate of the Church then and now, he ſaith they were then in a kinde *of bondage* in reſpect of us.

Act. 15. 10.
Coloſ. 2. 20.
Galat. 4. 3.

us now. In the dayes of the New Teſtament, the burthen is made light, &c. Therefore ſaith Chriſt, *Mat.* 11. *Take my yoke upon you, for my yoke is eaſie, and my burthen light.* He taketh off the burthen of the Ceremoniall Law, that we need not be burthened with it. Conſider the burthen that lay upon them.

Firſt, The burthen of their coſtly Sacrifices, that if any had but touched an uncleane thing, he muſt come, and offer ſacrifice, ſometime a bullock, ſometime a lambe; If we were for every offence to offer ſuch ſacrifices, wee ſhould count it an heavie burthen.

Secondly, They had long and tedious journeys to *Jeruſalem*; the Land lay more in length then breadth, and *Jeruſalem* ſtood almoſt at one end of it, and thither thrice a yeare all the males were to goe and appeare before God, *Deut.* 16. 16.

Thirdly, They were reſtrained from many liberties which wee now enjoy, wee are allowed many creatures for meat, which they might not eat, as the Hare, Swine, &c. Difference of meats is now taken away.

Fourthly, They were tyed to the obſervation of many dayes, the new Moones, and many Ceremoniall Sabbaths, to which they were bound, and not at libertie, as we are. Now whether wee reſpect one of theſe, or all together, it was a burthenſome thing to them. But now the yoke is made more eaſie, therefore Chriſt compares the Jewiſh Church to a childe that in his nonage is under tutors and governours, till the time appointed by the Father. But the Church now is like a man growne up, that hath his patrimony in his own hand, *Gal.* 4. 1, 2. Though we be bound to the duties of the Morall Law as well as they, yet a great yoke is taken off from us. Gal. 4. 1, 2.

Uſe. Seeing we have ſo much liberty in the dayes of the Goſpel, and are eaſed of the burthen that lay upon them, it muſt teach us with the more freedome and willingneſſe to offer up thoſe ſpirituall ſacrifices unto God which he calls for at our hands. He hath taken off from our ſhoulders the heavie yoke which lay upon them. Let us not therefore be as the people of *Iſrael*, of whom the Lord complains, *Hoſ.* 11. 3, 4. that though he had taken off the yoke, and laid meat before them, yet they were like an unruly beaſt that kicketh with the heele. If now when Hoſea 11. 3, 4.

the

the Lord hath taken off the yoke of the Ceremoniall Law, and hath given us the covenant of his grace without those burthens that lay upon them, if yet we deale unkindly with him, and count those spirituall services which he requires from the inward man to be a burthen unto us, how may the Lord complaine of us much more? Let us therefore give unto the Lord voluntary and spirituall sacrifices; the lesser that our burthen is, the greater is the sin, if we serve not the Lord with a chearfull heart in the services he requires from us.

CHAP. V.

The second difference, that the one was more dark, the other gives clearer light.

The old covenant was revealed more darkly. Rom. 16. 25, 26.

SEcondly, The Covenant was then revealed more darkly and obscurely, but now the dispensation of it, is more cleare and evident: the light now is marvellous, it is as the Sunne shining at noone-day. Hence *Rom.* 16. 25, 26. the Gospel is called *the revelation* of the ministery which was kept secret since the foundation of the world, but it is now made manifest, &c. Though it was revealed before, yet it was but darkly, but now it is revealed more clearly since the coming of our Saviour Christ; so also *Ephes.* 3. 4, 5. and *Colos.* 2. 26. Consider the truth of this in some particulars.

Ephes. 3. 4, 5. Col. 2. 26.

Which is shewed

1. In the promise of life eternal. Dan. 12. 2.

First, Consider the promise of eternall life, it was darkly covered over, not clearly promised to them: The promise of eternall life is very rarely in expresse termes mentioned in the old Testament. I know but one place (which is in *Dan.* 12. 2.) where plaine mention is made of life eternall. It was shadowed out to them in the promise of inhabiting in the Land of *Canaan*, which was a shadow of eternall life; so the threatning of eternall death, was typed out by the threatning of exclusion out of the Lords Land. *Hosea* 9. 3. When they should be driven into captivity, it was a type of their sending into hell, if they

Hosea 9. 3.

they did not returne to walke with him in his Covenant. And hence are those promises, *They shall inherite the land, and dwell in the earth*, Psal. 37. 11. Not as if that were all they were to look for, but because it was the type of another and better inheritance in heaven. This was the cause that made *Jacob*, Gen. 49. 29. give that charge to his sonnes, that they should not bury him in *Ægypt*, but carry him into the land of *Canaan*. And *Joseph*, Gen. 50. 24, 25. tooke an oath of his brethren, that they should carry his bones with them; And why was this done, but because they looked at that Land as more then an earthly possession, taking it as a type of heaven, and by giving that charge, they testified their faith in the promise of God concerning the possession of life eternall? Therefore also it was that *Abraham*, though he indured many troubles and injuries in the land of promise, and had time to have returned into his owne Country, yet he would not, *Heb.* 11. 15. because he looked at that, as a land of promise, and a type of the rest that remained for him in the kingdome of God. Thus was the promise of eternall life obscurely propounded.

Psal. 37. 11.

Gen. 49. 29.

Heb. 11. 15.

Secondly, Consider the revealing of Christ, either the person of Christ, or his offices, and wee shall see that they were darkly propounded unto them in respect of what they are to us. Christ was but shadowed out to them in types, and figures, and darke prophesies. Concerning his person it was revealed unto them that he should be *God*, as *Isai.* 9. 6. where he is called *the mighty God*; and also that he should be *man*, and therefore *said to be borne*, Isa. 9. 6. But how he should be both God and man in one person, was very darkly revealed. Which made the *Jewes* that they could not answer to that question, how Christ should be both Lord and sonne to *David*. So for his offices; his Mediatorship was typed out by *Moses* his being between God and the people; his Priesthood typed out by *Melchisedek* among the *Canaanites*, and *Aaron* among the *Jewes*; and his sacrifice by their sacrifices: his Prophetical office shadowed to them by *Moses*, who revealed the minde of God to the people. Therefore saith *Moses*, Deut. 18. 18. *A Prophet shall the Lord your God raise up unto you like unto me*; which is applyed unto Christ, *Acts* 3. 22. His Kingly office typed out in the kingdome of *David* and *Solomon*,

2.

Christ was but darkly revealed to them.

His person. Isai. 9. 6.

His offices.

Deut. 18. 18. Acts 3. 22.

Luk. 1. 31, 32. sion, Luk. 1. 31. *God shall give him the kingdome of his Father David.* But how dark these things were unto them, you may perceive by the speeches of the Disciples unto Christ, who knew not how he should execute those offices, they knew not that he should dye, they dreamt of an earthly kingdome; they saw 2 Cor. 3. Christ under a vaile, but wee see him with open face, 2 *Cor.* 3. end.

The benefits that come by Christ. Exod. 24. 7, 8. Thirdly, The benefits that come by Christ were not so clearly made knowne to them as they are to us. Justification was signified by the sprinkling of the bloud of the sacrifice, *Exod.* 24. 7, 8. So sanctification was typed out by the water of purification; The benefits which are so clearly revealed unto us, that Christ is our wisdome, righteousnesse, sanctification, and redemption, were but darkly propounded unto them. So that the light now is become like the light at noone day, the light that they had was but like the dawning of the day, or the light of the starres. Hence is that of Christ, *Mat.* 13. 16, 17. *Blessed are your eyes, for they see, and your eares, for they heare, &c.*

Quest. Why was the Covenant revealed more darkly then, and more clearly now?

Answ. 1. Because the work of our redemption was not then transacted and accomplished, the things were not then passed as now they be; and therefore as the light of the Sunne is lesse before its rising, then afterward; so Christ before his rising in the world, was not so fully knowne as since.

2. The Church was then in its minority and infancy, but Galat. 4. 1, 2. now it is of full age, *Gal.* 4. 1, 2. Therefore as a Father gives some hints of his purpose and will, to his childe when he is under age, but makes knowne all his minde to him when he is growne up; so dealt the Lord with his Church then, as with children, &c.

3. It was meet that this glory should be reserved to Christ himselfe, he being the great Prophet of the Church, that he should reveale more to the world then ever was knowne before. It was not meet that all should be revealed before his coming, but that he should have the glory of revealing those deepe things which were hid with God, making them knowne to his Church and people. And therefore they were more darkly revealed

vealed before. Onely this obſerve, that the further the times were from Chriſts coming, the leſſe light they had, and the nearer to Chriſt, the more light ſprung up. The promiſe to *Eve* was more darke, more cleare to *Abraham*, and ſtill more cleare to *David*, &c. And the reaſon of this is,

Firſt, Becauſe Chriſt is the light of the world; Now as the Sunne the further it is from riſing, the leſſe light it gives, and the neerer to riſing, the more, ſo did Chriſt the Sun of righteouſneſſe.

Secondly, The more light was diſcovered near the coming of Chriſt, to ſtir up the minds of people to wait for Chriſt, and his coming; The more knowne the more deſired, *Ignoti nulla cupido*, the leſſe knowne the leſſe deſired.

Thirdly, before the Law was given, there was leſſe ſenſe of ſin, and therefore the leſſe revelation of Chriſt: But as the ſenſe of ſin increaſed by the revelation of the Law, ſo there was more cleare revelation of Chriſt to them; Though at the beſt it was but darke in compariſon of what it is now in the days of the New Teſtament.

Uſe. How we ſhould prize theſe dayes wherein the Covenant of God's Grace is ſo clearly revealed.

This ſhould teach us with thankfulneſſe to accept and prize theſe daye, of the Sonne of man, wherein Chriſt hath ſo clearly revealed the Covenant of his grace to us, that many Kings and Princes have deſired to ſee the things that we ſee, &c. Nay, how many in other Nations do deſire to ſee the things that we ſee, and yet cannot ſee them? *Abraham* ſaw Chriſt, but it was afar off. The *Iſraelites* ſaw him, but he was then vailed. But now we ſee him with open face. How may we ſtand and admire this grace, and ſay with the Diſciples, *Lord, why is it that thou wilt reveale thy ſelfe to us and not to the world*? Count it not a ſmall mercy, that we have Chriſt revealed ſo clearly now more then formerly. It is one of the great promiſes of God unto his Church, as we may ſee; *Iſai.* 11.9. *That the earth ſhall be filled with the knowledge of God*, And *Jerem* 31.34. *That all ſhall know the Lord, &c.* Theſe are the dayes fore-ſpoken of, wherein we doe in a degree and meaſure *ſee eye to eye*, though ſomething more may be added in the converſion of the Jewes. As God therefore promiſeth it as a bleſſing, ſo count it a bleſſing. Chriſt taketh the vaile from before his face, and ſaith, *Behold me, be-*

Joh. 14.

Iſai. 11.9.

Iſai. 52.8.

Isai. 65. *hold me, O ye sons of men,* Isai. 65. Therefore.

Labour to grow in the knowledge of the covenant.

First, grow up in the knowledge of the covenant, and of the blessings of it. We should not now be ignorant of what God hath promised on his part, nor what he requires on our part. If we have any intimation given us of a Legacy in some rich mans will, O how carefull are we to enquire into it? How much more should we labour to know this Testament?

Secondly labour also to grow setled in the doctrine which the covenant teacheth us, not being carryed away with every new fangled conceit, but grounded in the truth which you have received. Be children in malice, but in knowledge and judgement be men of ripe age, able to discerne between things that differ, and to try all things, holding fast that which is good. Unlesse we do thus,

Motives.

First, we lose the benefit of the dayes of light in which we live, if we be still ignorant of the covenant, and of the benefits thereby to be received, and live not by faith in them, as good we had never heard them, we take Gods grace in vain: In vain should the Sun rise and give light, if we shut our eyes, and will not see it.

Secondly, if we be still ignorant of the doctrine of the covenant, and unsetled, it argues a sinfull neglect, and great contempt of the grace of God; and of the light we enjoy; and therefore as men open their windows when the day appeareth, though they had drawn their curtaines before, so let us open our eyes to discerne the doctrine of the grace of God.

Thirdly, if any be now ignorant and ungrounded in the doctrine of grace, it is a token of a dangerous estate: therefore saith the Apostle, 2 *Cor.* 4 4. *If our Gospel be now hid, it is hid to them that are lost, in whom the God of this world, &c.* And so for ungroundednesse, see what the Apostle Peter saith, 2 *Pet.* 3, 16 *That they that are unstable and pervert the Scriptures, doe it to their owne destruction.* Seeing the doctrine of grace is so clearly manifested, let us labour to know it, and to be stablished therein, that so we may turne neither to the right hand nor to the left.

2 Pet. 3. 16.

Seeing

Seeing the light of grace doth more clearly ſhine now then in dayes before, let us therefore go on in our way with more alacrity and cheerfulneſſe of ſpirit, we having the day-light ſhining to us and guiding us. The light of the Lord is riſen up on high to guide our feet in to the way of peace. Therefore as travellers, though they walke heavily and uncomfortably whiles they are compaſſed with darkneſſe, yet when light appeares, they goe cheerfully: ſo we that are pilgrims and travellers, ſhould rejoyce that the day is come, as they that ſailed with *Paul*, *Act.* 27. we ſhould rejoyce in the light, ſtriving againſt all diſcouragements we meet withall, and walking on cheerfully in the way that is ſet before us. *Vſe.* 2.

To teach us to walke more exactly and inoffenſively, conſidering we have our way ſo plaine before us. It is no wonder if they that be in the darke ſtumble, they cannot ſee the blocks that be in their way, but they that walke in the day ſtumble not: So it ſhould be with us, we ſhould now labour to take heed of offences, both of giving and taking offences cauſleſſy. Endeavour to walke *inoffenſo pede*: If we ſtumble, it is not for want of light, but of heedfulneſſe. Let us ſtrive to walke evenly, conſidering wee have more light then the Saints had formerly. Labour to ſuppreſſe our inordinate paſſions and affections, pride, worldlineſſe, ſelfe-willedneſſe, emulation: keep theſe within, theſe ſhould be like the wilde beaſts of the field, which retire to their dens when the Sun ariſeth, they are afraid to be ſeen of the light; ſo theſe wild luſts of ours, ſhould not dare to appeare in theſe dayes of light, they cannot ſtir forth but the light will diſcover them, ſin is now more conſpicuous, and more odious. Let us therefore walke ſoberly, modeſtly, and orderly. *Vſe* 3. Walk as children of light inoffenſively. Joh. 11.9.10.

CHAP. VI.

Containing the third difference, which is in respect of the efficacy which is now more then formerly under the old.

The new Covenant more efficacious then the old.

THirdly, the third difference in the manner of dispensation is, in respect of power and efficacy. The dispensation of the covenant workes more powerfully and strongly now, then in the dayes before Christs coming: It was then more weake in the consciences of Gods people then, now, if we speake of the body of them. Hence saith the Apostle, *Heb.*7.18,19. *The commandement going before was disanulled by reason of the weakenesse of it*; It was not then simply and absolutely weake and unprofitable, so that it could not communicate life and salvation to any, but comparatively weake in respect of the lively and powerfull communication of it now. Gal.4.9. Hence also *Gal.*4.9. they are called *weake and beggerly rudiments*. The covenant then did not bring men to that perfection in grace, as the new covenant doth. And this was becaus there was a lesse forcible influence of the Spirit accompanying the dispensation of the covenant then. The spirit was not then given in that large measure as now, becaus Christ was not then glorifyed, *Joh* 7.39. and becaus the spirit was given in a lesse measure, therefore those ordinances were lesse profitable. The liberall pouring out of the Spirit was reserved unto the time of Christs ascention, to the end it might be knowne that it is from Christ glorified that we doe receive the Spirit, as *Joh.*16.7. *If I goe not away* (saith Christ) *the Holy Ghost will not come. When* Ephes. 4. 7.8. *Christ ascended, then he gave plenitude of gifts to men*, *Ephes.* 4. 7 8. Then the Spirit was shed downe *abundantly*, as *Titus* 3.6. It was given before more sparingly, but now more fully. And this we may see in some particulars.

1. There was lesse power of faith in the Saints before Christ, then since. When the doctrine of faith was more fully revealed, then was faith it selfe more revealed in the hearts and lives of the people of God, *Gal.* 3. 23. *Before faith came*, (saith the

the Apoſtle) implying there was a time when there was leſſe faith in Gods people. According to the meaſure of the *manifeſtation* of the doctrine of faith, ſuch is the *apprehenſion* of faith.

2. The ſpirit of love was leſſe in them then it is now in Gods people. For according to the meaſure of our faith, ſo is our love. The leſſe they knew the loving kindneſſe of God towards them in Chriſt, the leſſe they loved. Hence ſaith the Apoſtle, *Gal.* 4. 6, 7. that *God hath ſent the Spirit of his Son into our hearts, crying Abba Father, and therefore we are no more ſervants but ſons, &c.* It was a more ſervile ſpirit which wrought in them, being drawne by the terrors of the Law, more then by the promiſes of Grace; but we have the ſpirit of Adoption, the ſpirit *of love, and of a ſound mind,* as 2 *Tim.* 1. 7. Love reignes more under the diſpenſation of the covenant now, then before. 2 Tim. 1. 7.

3. They had a leſſe meaſure of comfort to ſupport and carry them on againſt the diſcouragements and troubles that they met withall: we have the comforts of the Spirit in a more full meaſure. *Luke* 2 Chriſt is called *the conſolation of Iſrael*, therefore the more we have Chriſt imparted to us, the more meanes of comfort have we. Hence is that ſpeech of our Saviour, *Theſe things I ſay unto you: that your joy may be full.* It's a full joy which we have now in compariſon of what they received. Therefore in theſe reſpects the diſpenſation of the covenant of grace is more powerfull now, then it was then. Luk. 2.

Uſe. To ſtir us up to walke in more power and fruitfulneſſe, according to the ſeaſons of grace wherein we live. Where there is more given, there will be more required. As God committeth more to us then to the Saints formerly; let us bring forth more fruit, or elſe the greater will our account be. It will not be enough for us to ſay, Theſe infirmities were in the people of God formerly, *David*, and *Abraham*, and other ſaints ſinned thus, and therefore though we ſin in the ſame kinde, we may attain life as they did. The covenant offereth us more grace, it is diſpenſed in more power and efficacy, their ſlips are for our caution, not for a warrant to us.

We cannot excuſe our ſelves by the infirmities of former ſaints.

Firſt, Labour to be filled with the Spirit of power, and of a ſound mind. Thoſe that are weake, and ſenſible of their owne

Grow in the power of grace. Mich. 3. 8. Phil. 4. 12, 13. 2 Cor. 4. 10, 11.

own infirmity, should strive to grow in strength, that they may be able to say as *Mich.* 3. 8. *I am full of power.* And as the Apostle *Paul, Phil.* 4. 12, 13. *I can do all things through the power of Christ.* Wee must not be infants and babes, but grow up to bee men in Christ, that *the power of Christ* may appeare to *dwell in us.* There is power enough in Christ, and we have the promise of all the grace that is in Christ, to supply our wants withall. Every one that will, may come and take freely; he is a full conduit, every one that hath an empty vessell may go and fill it. Do therefore as those that have their vessels empty, and would have them filled with water, they set them under the conduit pipes, and there they stand untill they be full. Christ is a conduit full of grace, and every Ordinance is as a pipe, by which he powres into us some of his spirit. Here therefore we must come and stand under Christ, that he may powre downe upon us, stand with our vessels open, with open hearts, that we may be filled, as *Zach.* 4, 3. 12. The bowles of the candlestick stand under the dropping of the Olive trees, and so receive oyle continually to maintaine their light; so must we. Christs divine power gives us all things that pertaine to life and godlinesse, 2 *Pet.* 1. 3. Let us but receive, and we may be filled full.

Zacha. 4. 3. 12.

2 Pet. 1. 3.

Expresse in life the grace that is in us.

Secondly, as we should labour to be filled with the Spirit, so should we endeavour also to expresse the power of it in our conversation.

1. In labouring to subdue our corruptions, wrath, impatiency, emulation, pride, worldlinesse, &c. Let us set our feet upon the necks of these tyrants that have risen up against us, and fought against our soules. Labour to shew forth such power of the Spirit, that we may become more then conquerors.

2. It being filled with the power of Faith, to beare afflictions, wants, and necessities, if God call us thereunto. Let us not then shrinke and faile, but rest upon the faithfull covenant of God, who hath promised us all good things for this life, and the life to come, 2 *Tim.* 1. 8. Faith will helpe us in extremities.

2 Tim. 1. 8.

3. Labour to be fruitfull in all goodnesse, endeavouring to doe

doe good to every one, according to the meaſure received: Veſſels that are full, deſire vent, *Job* 32. And if we be veſſels of mercy, filled with mercy and grace from above, we ſhould alſo vent forth to others that grace, and thoſe bleſſings which we have received. Be not like dry veſſels that will vent nothing. Be alſo patterns of goodneſſe and holineſſe unto others. In theſe things grow up *to the fulneſſe of the ſtature of Chriſt*, Epheſ. 4. 13.

Epheſ. 4. 13.

Thirdly, as we ſhould thus grow in the power of grace, ſo ſhould we expreſſe more of the comfort of grace, and joy of the holy Ghoſt, which is powred forth now more abundantly then before. Let us imitate that patterne, *Acts* 9. 31. *They walked in the feare of the Lord, and in the comfort of the holy Ghoſt.* We ſhould not walk heavily and droopingly, with faces caſt downe, and ſpirits diſcouraged, but labour to expreſſe the heavenly joy of the Saints above, *rejoycing in Chriſt with joy unſpeakable and glorious*, 1 Pet. 1. 8. Rejoyce in the plenteous grace which is opened to us abundantly. The Fountain is open, wee may come and take freely. Look how it would joy a poore man, if a rich friend ſhould ſay unto him, Come unto me in all your wants, I will help you: ſo ſhould it be with us, though we are poore and in wants, yet we have a rich friend in heaven, the Lord Jeſus Chriſt, and he will open the rich treaſure of his goodneſſe to us, if we goe unto him.

Expreſſe in our lives the comfort that wee have through grace.

1 Pet. 1. 8.

CHAP. VII.

Conteining the fourth difference, which is in reſpect of extent; the former was made knowne onely to the Jewes, this to all Nations.

THe fourth difference is, in regard of the extent of it: The covenant of grace in the old diſpenſation of it, was revealed only unto one people, the Nation of the Jewes, but now it is extended to the Gentiles alſo, and free to be revealed to all Nations. There was a long time wherein the Gentiles knew nothing of this covenant between God and man, but walked in darkneſſe,

The old covenant was revealed to few in compariſon of the new.

darkneſſe, and in the vanity of their minde, and therefore they
1 Theſſ. 4. 5. are called, *The Gentiles which knew not God*, 1 Theſ. 4. 5. And,
Eph. 2. 11. *Gentiles in the fleſh*, Epheſ. 2. 11. And ſaid to be *without Chriſt, without promiſe, without covenant*; yea, to be *without hope*, Eph. 2.
Eph. 2. 12. 12. For being without Chriſt, who is *our hope*, they muſt needs be without hope alſo. We may ſee in the Scripture, how that (during all the time of the old Teſtament) all the holy things of God by which life and ſalvation are conveyed, are appro-
John 8. 17. priated to the Jewes alone: The law is called *their Law*, Joh. 8.
Deut. 33. 4. 17. And, *the inheritance of the children of Jacob*, Deut. 33. 4. *To*
Rom. 3. 2. *them were committed the Oracles of God*, Rom. 3. 2. *To them per-*
Rom. 9. 4. *tained the covenants and the promiſes, &c.* Rom. 9. 4. Thence alſo the Goſpel, in the firſt diſpenſation of it, was promiſed unto them, and alſo preached unto them, and from them came to the Gentiles. *Salvation is from the Jewes*, Joh. 4. Hence alſo the ſpirituall things of the Goſpel are called *their* ſpirituall things,
Rom. 15. 27. *Rom.* 15. 27. The calling of the Gentiles was ſuch a myſtery to the Jewes (though beleevers) that when *Peter* preached to *Cornelius* and his family, they contend earneſtly with *Peter*
Acts 11. 2. about it, *Acts* 11. 2. And the Apoſtle himſelfe durſt not adventure to goe unto them, till confirmed in the thing by viſion and voyce from heaven. The Jewes before Chriſts coming, were the onely people of God, except ſome few gleanings of the reſt of the Nations, as the firſt fruits of the reſt that ſhould be called. The Jewes onely were the children, the Gentiles were counted but as ſwine and dogges, as our Saviour calls the *Syro-*
Matth. 15. *phœnician* woman, *Matth.* 15. The Jewes were the *righteous Nati-*
Exod. 19. 6. *on*, Exod. 19. 6. The Gentiles called, *Sinners of the Gentiles*, Gal.
Gal. 2. 2. They were carried to ſerve dumb Idols in ſtead of the true and living God; yea, they ſacrificed to Devils, and not to God,
1 Cor. 10. 20. 1 *Cor.* 10. 20. Thus before Chriſts coming in the fleſh, the covenant of grace was diſpenſed onely unto the Jewes: but now it is publiſhed to every creature, or is free ſo to be, *Matth.* 28. 19. *Goe and preach to all Nations, &c.* Now it is made manifeſt, though before it was kept ſecret. Before, God was knowne in *Iſrael*,
Pſal. 76. 1. but now his Name is great in all the world. The Gentiles that
Rom. 16. 25, 26. were farre off, are now made nigh by the bloud of Chriſt, *Eph.*
Epheſ. 2. 13. 2. 13. Hence alſo ſaith the Apoſtle, *Rom.* 3. 29. *He is the God of*

the

the Gentiles alſo, and not of the Jewes onely. The covenant is now revealed unto all.

Queſt. When began the ſeparation between Jew and Gentile?

Anſw. It was foretold by *Noah*, Gen. 9. 27. *God ſhall inlarge Japhet, and he ſhall dwell in the tents of Shem:* but the accompliſhment of it was long after, and that in two degrees.

Gen. 9. 27. When the ſeparation betwixt Jewes and Gentiles did begin.

Firſt, the foundation of it was laid in *Abrahams* calling out of *Ur* (where he worſhipped ſtrange Gods, *Joſhuah* 24. 2.) into the land of *Canaan*.

Secondly, the full accompliſhment of it was at the bringing up of the children of *Iſrael* out of *Ægypt*, when he gave them the ceremoniall law. When *Abraham* was brought forth of *Ur*, then was the foundation laid of that partition wall; and when God brought them forth of *Ægypt*, then was the wall fully finiſhed and ſet up.

Queſt. How long continued this ſeparation?

Anſw. This ſeparation laſted till the time of Chriſts aſcenſion, and therefore it is, that though Chriſt came and preached the Goſpel of peace amongſt men, yet he did it onely to the Jewes, as he ſpeaks, *Matth.* 15. 24. *I am not ſent but to the loſt ſheep of the houſe of Iſrael.* Thence alſo is Chriſt called, *A Miniſter of Circumciſion*, Rom. 15. 8. But afterward *Paul* calls himſelfe, *A Miniſter of the Gentiles*, Rom. 15. 8. This ſeparation laſted long, from *Abrahams* calling to Chriſts aſcenſion was about a thouſand eight hundred yeares, and from the Iſraelites going out of Egypt was above a thouſand foure hundred yeares.

How long it continued. Matth. 15. 24. Rom. 15. 8.

Queſt. Why did not God reveale the Covenant of his grace as generally before Chriſt, as ſince Chriſts coming?

Anſw. It was ſo, becauſe it ſo pleaſed him, *Matth.* 11. It was his good will to reveale it to any. And if any ask, Why not to all? It was to ſhew the freeneſſe of his grace, in which he is not bound to any, he may ſhew mercy where he will ſhew mercy, *Rom.* 9. 15. he may reveale his grace to whom he will, and conceale it from whom he will. In the Jewes therefore whom God choſe to manifeſt his grace unto, the Lord would ſhew forth a pattern of his free election of grace, chuſing them rather then any other people. On the contrary, on the Gentiles he would ſhew forth an example of his juſt rejection, leaving them to deſerved wrath.

Why grace is not revealed to all. Rom. 9. 15.

Queſt. Why did God at laſt reveale his covenant to the Gentiles?

Anſw. 1. Why it was at laſt revealed to the Gentiles. To make his grace and goodneſſe the more conſpicuous and glorious in extending it ſelfe to ſuch a rejected and forſaken people, *Rom.* 11.32. *He hath ſhut up all under unbeliefe, that he might have mercy upon all.* That God ſhould look upon ſuch a people as they were, this ſetteth forth the riches of his grace more abundantly.

Anſw. 2. Pſal. 2. 8. For the further glorifying of Chriſt, that his Name ſhould be more glorified, *Pſal.* 2.8. *Iſai.* 66. 19.

Uſe. To teach us a double leſſon: Firſt, Humility; ſecondly, Thankfulneſſe.

Our former eſtate ſhould teach us humility. Firſt, Humility, the doctrine of grace is revealed to us that *were* Gentiles in the fleſh, without Chriſt, without hope, wee were aliens, an abject, a baſe, and rejected people, not the poſterity of *Abraham*, or *Iſaac*. Let us remember our baſe eſtate,

Rom. 11. 24. remember the rock whence we were hewen, the *wilde* nature of that Olive which wee grew upon, and let this make us humble and lowly in our own eyes. We are ready to think we are the onely people. If we begin to be arrogant, then call to minde *what wee were, ſtrangers from God, and aliens from the Commonwealth of Iſrael.* This we had need to remember our ſelves of. *Paul* thought it needfull to put the *Epheſians* in minde of it,

Epheſ. 2. 11. *Epheſ.* 2. 11. and the *Romans*, cap. 11. and the *Corinthians*, 1 *Cor.* 6. 11. there is the ſame ſpirit in us; we had need therefore to look back to what we were, that ſo wee may not be high minded, but feare, leaſt for our pride and unprofitableneſſe, we be left in the ſame eſtate we were in.

And thankfulneſſe. Secondly, Thankfulneſſe unto God, that whereas our Fathers ſate in darkneſſe for many hundred yeares together, yet the grace of God is revealed unto us. Be abundantly thankfull for it, that we which were dogs before, are now ſet at the childrens table; He hath made knowne his Covenant to us, which was kept ſecret from ages before, wherein though they would have been glad to have ſeen and heard the things which we doe; yet they could not; what doe we owe unto God for

Acts 13. 48. this mercy? Doe therefore as they in *Acts* 13. 48. they were glad and rejoyced that the Goſpel was preached to them; ſo let us, Let us alſo praiſe and glorifie God for it, as the Gentiles are

are ſtirred up to doe; *Rom.* 15. 9, 10. when the *Jewes* heard that God had given the Gentiles repentance unto life, they glorified God; much more ſhould we doe it for our ſelves.

And thirdly; Let us learne to give up our ſelves to the obedience of Grace, as they did, *Rom.* 1. 5. This is that the Goſpel teacheth, *Tit.* 2. 11. 12. There is much *profeſſion of faith* in *New-England*, but *let it appeare in the life*; manifeſt our thankfulneſſe in our obedience of the Goſpel of Chriſt; or elſe the more the Grace of God is revealed to us, the heavier will our judgement be. 2 *Theſ.* 1. 8. *God will come in flaming fire, rendring vengeance to them that obey not the Goſpel of Chriſt.*

And obedience.

5. Here might be noted a fifth Difference, that the old Covenant was to laſt but for a time, till the time of reformation, *Heb.* 9. 4. but the new Covenant is to laſt for ever to the end of the world. Which makes againſt the opinion of thoſe which teach the abolition of the ordinances of the New Teſtament, at the ſetting up of Chriſts kingdome which they plead for; but this I paſſe by. It is an everlaſting Goſpel, and the ordinances of it everlaſting, to laſt as long as the world ſhall laſt.

The old covenant was but for a time, the new to laſt for ever.

See Mr. *Ball* of the Covenant, p. 330.

The Third Part.

Concerning the benefits and bleſſings of the COVENANT.

CHAP. I.

Shewing how uſefull it is to have the benefits made knowne, with the ſeverall kinds of them both, Spirituall and Temporall.

3. How uſefull it is to conſider the benefits of the Covenant.

NOw followes a third point concerning the covenant of Grace, to be ſpoken to; and that is touching the bleſſings and benefits of the Covenant. And theſe are neceſſary to be conſidered of, and looked into, for ſundry reaſons.

1 That we might take comfort in them.

First, That thoſe that are in covenant with God, might know the great things which are given unto us of God, 1 *Cor.* 2.12. Now we can never know the things which are given unto us of God, but by knowing of the covenant which conveys all the bleſſings which God doth impart unto his people; therefore it is neceſſary that we ſhould know the bleſſings of the covenant, that ſo we may take comfort in them; rejoyce in them, and ſee our own happineſſe, what an happy thing it is to be in covenant with God; Men that have great poſſeſſions, will ſometimes get upon the top of ſome high place, to take a view of their large revenues; ſo ſhould we aſcend on high in our meditations, to conſider the great bleſſings which the Lord paſſes

paſſes over unto us by his covenant. We ſhould do as *Moſes*, get up to the top of Mount *Nebo*, and view all the Land, all the ſeverall bleſſings of the Covenant; And as God bids *Abraham*, Gen. 13. 17. to view the length and breadth of the land which he would give unto him; ſo ſhould we view the length and breadth of the promiſe; Walke through the covenant as we are able, to ſee the heighth and depth of it, that ſo we may know what great things the Lord hath made us poſſeſſors of and ſo rejoyce in our portion, and take conſolation therein. Indeed we can here behold them but as in a Map darkly, we muſt reſerve the full view of them till we come to enjoy them, as they ſhall be exhibited to us hereafter.

2 To allure others to get into covenant.

Secondly, It may be uſefull alſo to others, that are ſtrangers the covenant and promiſes, that they by hearing how great the bleſſings of the covenant are, they may be allured and drawne thereby to come and take hold of the covenant, whereby ſuch great and wonderfull things are communicated unto them. This drawes ſome, when they ſee the goodneſſe of God unto his people, *Zach.* 8. 23. *Iſa.* 60. 9. And thereby they are encouraged to joyne unto then, and become one people with them. This ſtird *Balaam* himſelf, to conſider their happineſſe, and to ſay, *How goodly are thy Tents, O Jacob?* and therefore wiſhed, *Let me dye the death of the righteous.* This doth many times efficaciouſly worke upon the hearts of thoſe that are without the covenant.

Zach. 8. 23.

Num. 24. 5.

Num. 23. 10.

The bleſſings will make the duty eaſie.

Thirdly, the conſideration of the benefits of the covenant, will helpe to make the burthen of it (as it ſeems burthenſome to fleſh and bloud) more light, and the bonds more eaſie. If we look at the bond of the covenant alone, we ſhall be ready to ſay, as *Pſal.* 2. 3. *Let us breake theſe bonds, and caſt theſe cords from us.* But if we look into the bleſſings of the covenant which it brings, theſe will make the bonds more eaſie, that the ſoule will ſay, Lord bind me as faſt as thou wilt, that I may never ſtart from thee; knit my heart unto thee, that I may feare thee for ever. It will make the ſervice of the covenant an eaſie ſervitude, yea it will make us ſee glorious libertie in it. If this be conſidered, we ſhall not ſay, as *Mal.* 3. 14. and *Job* 21. 15. *What profit is it, that we have ſerved the Lord, and kept his ordinances,*

Pſal. 2. 3.

Pſal. 86. 11.

Psal. 19. *dinances, &c?* but that in *keeping his covenant there is great reward*, Psal. 19.

This will also lead us to the right fountaine of all our good. Fourthly, Whereas the Lord doth cast in many blessings upon his people, spirituall and temporall, (the Lord dealing in all his wayes towards his people according to his covenant with them) now the consideration of the many blessings which we doe enjoy by the covenant, will lead us to the right fountaine from whence we doe receive them, even to see the faithfulnesse of God in them, who keeps covenant and promise with his people; We shal thereby see, that as he hath spoken it with his mouth, so he hath fulfilled it with his hand.

It will support us in tryals Fifthly, The knowledge of the blessings of the covenant will helpe to support our faith in all tryals, exigencies, and straights, which we fall into; if we know what the promises of the covenant be, it will beare us up that our faith faint not, though for the present we be cut short of the blessings which we have a promise for. Herein faith is supported, that though God may try us, yet he will not forsake us, if the blessing be not *yet come*, yet it *will come*, it cannot faile, the covenant being faithfull; the Lord will performe mercy to *Jacob*, and truth to *Israel*, Micha 7. last. Thus it is every way usefull and profitable to know the blessings of the covenant.

The blessings of the covenant are very great. Hos. 8. 12. And here lift up our hearts to look for great things, great blessings, such as the great God hath promised; the blessings are sutable to the person that we enter into covenant withall; The things of the covenant are great things, *Hosea* 8. 12. Princes and Monarches when they enter into covenant with other Nations, they doe not make covenants about childrens toyes and light matters, but such as concerne the welfare of the Kingdome; so when the great Monarch of heaven and earth enters into covenant with us, it is about the great things of our salvation, the great things of heaven, yea of God himselfe. The covenant is full of blessings, it is a rich store-house, repleniſhed with all manner of blessings. It is not dry nor barren, but like the fat Olive, or fruitfull Vine, the fruit whereof cheares the heart of God and man. God himselfe is delighted in the communication of his grace to his people; and they are delighted with the participation of his grace from him. The covenant

nant is a tree of life to thoſe that feed upon it, they ſhall live for ever. It is a Well of ſalvation, *Iſai.* 12.3. It's a fountaine of good things to ſatisfie every thirſty ſoule, *Zach.* 13. 1. It is a treaſure full of goods, as *Deut.* 28.12. Here is unſearchable riches in this covenant, which can never be emptied, nor come to an end. Our finite narrow underſtanding can never apprehend the infinite grace this covenant containes, no more then an egge-ſhell is able to containe the water of the wh le Sea. Yet it is not in vaine to conſider them as we are able to expreſſe them, though they be above that which we are able to ſpeake or thinke. As *Moſes* though he could not ſee Gods face, nor diſcerne his glory to the full, yet he was permitted to ſee his back parts; ſo we may take a little view of the bleſſings promiſed, though the full cannot be ſeen. As in a Map, we have the bounds of a Lordſhip ſet forth, the rivers, woods, meadowes, paſtures, &c. theſe are ſeen darkly in a Map, but they are nothing to that when they are ſeen in their owne beautie and greenneſſe; to ſee the ſilver ſtreams in the rivers, the beautifull woods, the large meadowes, fat paſtures, and goodly Orchards, which are farre more excellent in themſelves, then when they are ſeen in the Map. So we can ſhew you but a little Map of thoſe glorious things which the covenant containes; but by thst little that you do ſee, you may be raiſed up to the conſideration of the things that are not ſeen, but are to be reled in due time.

Iſai. 12.3. Zach. 13. 1.

Now the bleſſings of the Covenant are infolded and wrapped up in the promiſes of it, every promiſe of grace containing a bleſſing in it, as every threatning of the Law containes a curſe. They are now infolded in the promiſe, the time of unfolding is not yet come. The time of full diſcovery is when the heavens come to be folded up, *Heb.* 1. 12. then promiſes ſhall be unfolden, and then we ſhall fully ſee the bleſſings of the covenant: We have now a right and intereſt in them, which is ſafe and ſure, but as yet we have them but by promiſe onely; and therefore it is, that the termes of Covenant, and promiſe, are taken for the ſame, *Epheſ.* 2.12. *Rom.* 9.5. Hence alſo we are ſaid to be heirs (in hope) of eternall life, *Tit.* 3.7. not in preſent poſſeſſion, but in hope. Therefore if we would ſee what are

The bleſſings of the Covenant, are wrapped up in the promiſes.

Heb. 1. 12.

Epheſ. 2. 12, Titus 3.7.

To know the blessings, look into the promises.

are the blessings of the Covenant, we must looke into the promises; Now the promises and blessings of the Covenant, are of two sorts; First, of things spirituall and eternall. Secondly, of things temporall, that concerne this outward life. The spirituall blessings of the Covenant are chiefly comprehended in these places of Scripture, *Jer.* 31. 31. 33. *This shall be my Covenant, saith the Lord, after those dayes, I will put my Law in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know me from the least of them, to the greatest of them; for I will forgive their iniquitie, and remember their sin no more.* So *Ezek.* 36. 25, 26, 27, 28. *Then will I sprinkle cleane water upon you, and yee shall be cleane from all your filthinesse, and from all your Idolls will I cleanse you; A new heart also will I give you, &c.* So also, *Jere.* 32. 38, 39, 40. *They shall be my people, and I will be their God: and I will give them one heart, &c.* Gen. 17. 7. *I will be a God unto thee, and thy seed.* These places compared together, with such other, doe expresse the summe of all the great things promised in the Covenant.

Jer. 31. 31. 33.

Ezek. 36. 25, 26, 27, 28.

Gen. 17. 7.

The spirituall benefits of the covenant.

First, Here is that great promise, *I will be your God, and you shall be my people.*

Secondly, But if any say, Alas, how can God be a God unto me so sinfull as I am, that have sinned and provoked him as I have done, therefore to take away this, God saith, that shall not hinder, *I will forgive your iniquities, and remember them no more.*

Thirdly, But if the soule say further, that though God should take all my former sinnes away, and pardon them, yet I have such a sinfull wretched nature in me, that I shall break out into new sinnes against him, and bring a new guiltinesse upon my selfe; The Lord removes and takes away this also, and promiseth that he will renew our natures, and give us hearts of flesh, he will wash us from our filthinesse, and write his Law in our hearts, and inable us to keepe his Statutes, &c.

Fourthly, But because some may yet say, Though God should doe all this for me, yet such is my infirmitie and weakenesse, that I shall depart againe from the Lord, I shall never hold out; Therefore the Lord makes answer to this also, and tells us that he will never depart away from us, and that he will put such

such a feare of him into our hearts, that we shall never depart from him, *Jer.* 32.40.

CHAP. II.

A generall consideration of the first great benefit, which is, that God will be our God.

TO begin with the first, which is the great promise of the Covenant, *I will be thy God*, Gen. 17. 7. Jer. 31. 33. This is set in the midst of the promises, as the heart in the midst of the body to communicate life to all the rest of the members; This promise hath influence into all the rest; as Christ speaking of the commandements of the Law, calls that commandement of loving the Lord with all our heart, *the great commandement*; so may this be called *the great promise* of the new-Covenant; *It is as great as God is*; He is an infinite God, *the heaven of heavens is not able to containe him*; Yet this promise containes him, God shuts up himselfe in it, I *will be your God.*

Containing a generall consideration of this promise, *I will be your God.* Gen. 17. 7. Jer. 33. 33.

The greatnes of this promise.

1 Here is sufficiency. It is a promise of infinite worth, an overflowing blessing, a rich possession, an hid treasure, which none can rightly value. It was a great promise that *Balak* made to *Balaam*, *Numb.* 22. 17. *I will promote thee to great honour*; A greater which *Ahasuerus* made to *Esther*, cap. 5. 6. *That he would give her the halfe of his Kingdome*; A greater then that, which was made to Christ, *Mat.* 4. if he that made it had been able to have performed it; But this promise passeth them all. If he had a promise of an hundred worlds, or of ten heavens, this is more then all. When God said to *Abraham*, *I will be thy God*, what could he give or say more? As *Heb.* 6. 13. *God having no greater to sweare by, swore by himselfe*; so God being minded to doe great things for his people, and having no greater thing to give, giveth them himselfe: well therefore might the Apostle, 2 *Pet.* 1. (looking at these promises) call them *exceeding great and precious promises*; This is the greatest promise that ever *was* made, or *can* be made to any creatures, Angels or men.

Sufficiency.

Num. 22. 17.

2 Pet. 1.

Herein God giveth himselfe to be wholly ours, all his glory, power, wisedome, goodnesse, grace, holinesse, mercy, kindnesse, all is ours, for the good of his people that are in covenant with him. *Quantus quantus est*, he is all ours. Hence saith the Lord to *Moses*, *Exod.*33.19. *I will make all my goodnesse to passe before thee*. And the Apostle, 1 *Cor.* 3.19. *All things are yours*; and all shut up in this, *I will be thy God*. When a man taketh a wife into the covenant of marriage with him, what ever he is, he is wholly hers; he gives himselfe and that which he hath to her; so when the mighty God of heaven and earth taketh his people into covenant with him, he is an husband to them, and marryes them to himselfe, and therefore what ever he is in the glory and excellency of his nature, it is all for the good and comfort of his people. Consider God essentially or personally, all is theirs. God in his essence and glorious attributes communicates himselfe to them for their good. And God personally considered, as Father, Son, and Holy Ghost, they all enter into covenant with us, *Isai.*54.5.

Exod. 33. 19.

The Father is in covenant with us. 2 Cor.6 17. Exod.4.22. Jer.31.9. 20. Psal.147.11.

The Father enters into a covenant with us, he promises to be a Father to us. Hence saith the Lord, *Exod.*4.22. *Israel is my son, my first-borne*: and *Jer.*31.9 20. *Is Ephraim my dear son, is he my pleasant childe*? The Lord speaketh as though he were fond of his children, delighting in them, as *Psal* 147.11. pitying of them, *Psal.*103.13. As a Father hath a care for his children to lay up something for them, so the Lord hath a care to provide both heavenly and earthly inheritance for his children; he hath a care to nurture and instruct them in his wayes, *Deut.* 32.10.

Deut 32 10. And the Son Isai.43.1.

2. Christ the Son is in covenant with us, and speakes to us, as *Isai.* 43.1. *Thou art mine*: and *Hosea* 13.14 *I will redeem them, I will ransome them; O death I will be thy death; thou hast destroyed my people, but I will destroy thee*. There is the covenant of the Son with us; He brings us back to his Father, from whose presence we were banished, and sets us before his face for ever. He undertakes with us to take up all controversies which may fall between God and us. He promiseth to restore us to the *Adoption of sons*, and not onely to the Title, but also to the *inheritance of sons*, that *we might be where he is*, Joh. 17.24.

3 The

3. The Holy Ghoſt makes a covenant with us; as *Heb.* 10 15,16. *Whereof the* Holy Ghoſt *alſo is a witnes to us*, teſtifying of this covenant which he makes with us. *For after that he had ſaid before, This is the covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them, &c.* Though the Father be implyed in it, yet here is the proper worke of the Holy Ghoſt. What the Father hath purpoſed to his people from all eternity, and the Son hath purchaſed for them in time, that the Holy Ghoſt effects in them. He applyes the bloud of Chriſt for the remiſſion of ſins; He writes the Law in our hearts; he teacheth us, he waſheth us from our filthineſſe, and comforteth us in our ſadneſſe, ſupports us in our faintings, and guides us in our wandrings. He that effects theſe things for us, is there ſaid to make a Covenant with us. Thus God perſonally conſidered, Father, Son, and Holy Ghoſt, are in Covenant with us.

Heb. 10. 15, 16. So is the Holy Ghoſt.

2 As there is ſufficiency in this promiſe, ſo alſo a propriety to all the faithfull; Therefore it is ſaid, not only *I will be God*, but *I will be thy God*, and ſo every faithfull ſoule may ſay, God is my God; 1 They have a right in him. 2 They have a poſſeſſion of him. Firſt, They have a right in him. The name (*God*) in the promiſe is a name or title of relation, as the words ויר *& vir*; which ſignifie not onely a man in generall, but a man with ſpeciall relation to ſuch a woman as he hath by Covenant bethrothed to himſelfe. So here the name Gods it notes forth the relation in which God ſtands *to us*. Hence it is ſaid, he is not aſhamed to be called *their God*. Therefore when he had made a Covenant with *Abraham*, he called himſelfe the *God of Abraham*, & afterwards the *God of Iſaac*, the *God of Jacob*, the *God of Iſrael*. As a woman may ſay of him to whom ſhe is married, this man is my husband; ſo may every faithfull ſoule ſay of the Lord, he is my God. Secondly, They have poſſeſſion of him. He doth impart and communicate himſelfe unto them, in his holineſſe, in his mercy, in his truth, in the ſenſe of his grace and goodneſſe. He doth not onely ſhew himſelfe unto them, but communicate himſelfe unto them. Hence it is ſaid, 1 *Joh.* 1. 3. *We have fellowſhip with the Father, &c.* and Chriſt is ſaid to *come and ſup with them*, Rev. 3. 20. *and to kiſſe them with*

Propriety.

The faithfull have a right in God.

Heb. 11. 16.

They have a poſſeſſion of him, in a beginning.

1 Joh. 1. 3.

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the kiſſes of his mouth, Cant. 1. 1,2. *And to be near to them in all that they call upon him for*, Deut 4.7. It is true, we have here *but the firſt fruits*, the earneſt penny, a little part of that fulneſſe which ſhall be revealed, becauſe we live by faith and by promiſe more then by ſenſe and ſight. And thence it is that ſometimes Gods own people ſeem to feel God departed from them, as *Iſai.* 45.15. & 65.15. Yet they enjoy God ſtill, even in ſuch deſertions. Firſt, In regard of his Grace pardoning their failings. Secondly, In his power ſuſtaining. Thirdly, In his grace ſanctifying them; Fourthly, In all theſe they have a ſure pledge of a more full communion with him when the fulneſſe of time is come.

Rev. 3.20. Deut. 4.7. Iſai. 45.15.

Reaſon. The reaſon why the Lord promiſeth to give himſelfe to his people is, becauſe a reaſonable creature can be made bleſſed no other way, then by enjoyign of God himſelf. It is not all the other things of the world that can make man happy, but onely the fruition of the bleſſed God.

Uſe 1. The rich grace which is contained in this promiſe. This may let us ſee the abundant grace of God towards us in this promiſe of the covenant, that he is pleaſed to become our God, this may be the wonder of the whole world, that which Heaven and Earth, Angels and Men, may ſtand aſtonied at, that the high God ſhould enter into a Covenant with us, to *become our God*. There are divers things that manifeſt the riches of grace in this bleſſing.

Firſt, If we conſider what it is that is given: it is no leſſe then the great, mighty, and infinite God.

Secondly, unto whom he hath given himſelf; even to us a generation of ſinfull men, the wretched children of apoſtatizing *Adam*, that he ſhould give himſelf to us, though we had forſaken him, and caſt him off, this is wonderfull grace. It was no ſmall thing that the Lord would at firſt enter into covenant with *Adam*, though carrying upon him then the lively image and repreſentation of Gods holineſſe, yet this was leſſe wonderfull, a righteous God to be in covenant with righteous man, the holy God to be in covenant with man indued with the like holineſſe: But this is the wonder of grace, that the juſt and holy God ſhould enter into Covenant with, and communicate himſelfe to ſuch ſinfull, polluted, loathſome, and

and uncleane creatures as the ſonnes of men be. We might juſtly have been left to the God of this world, 2 *Cor.* 4. 4. becauſe we had preferred him before the true God. But God is pleaſed to give himſelfe to us, to become our God. This Angels may ſtand and wonder at, here is infinite grace. Juſtice can lay no claime to this bleſſing, well therefore may we ſay unto it, *Grace, Grace.* 2 Cor. 4. 4.

Thirdly, It is more grace ſtill, becauſe his entring into this covenant with us, his beſtowing of this grace, is of himſelfe onely, of his owne good will and pleaſure, without our ſeeking or enquiring for him. Indeed before we get full intereſt in the Covenant, we are glad to ſeek and ſue; but the Lord begins and offers himſelfe unto us, as 2 *Cor*, 6. 17. *Come out from amongſt them ſaith the Lord, and I will be a Father unto you.* Men ſeek not after God, as *Pſalme* 14. 2. but the Lord takes them by the hand, and ſaith, as *Pſal.* 81. 11. 12. *O Iſrael, I will be thy God.* So alſo he tells his people. *Ezekiel* 16. 6, 8. that *when they lay in their bloud, then he ſaid unto them, Live; and ſweare unto them, and entred into a Covenant with them.* 2 Cor. 6. 17.

And yet here is more grace ſtill unto thoſe that God enters into Covenant with, in that he is not the God of the whole world, but of a remnant, a little handfull of people whom God hath choſen. Out of the whole maſſe of ſinfull men, the Lord picks out a few baſe, poore, deſpiſed ones, things of no account, as 1 *Cor.* 1. 27, 28. and gives himſelfe to ſuch, paſſing by thoſe that count themſelves Gods in compariſon of other men; paſſes by *Saul* that ſits on the throne, and chooſes *David* that followeth the Sheep; here is the grace of the covenant: this may cauſe us to wonder and ſay as *Judah*, *Joh.* 14. 22. *What is the cauſe that thou wilt ſhew thy ſelfe to us, and not to the world?*

To teach us all that doe heare of the covenant, and of the rich and abundant bleſſing that is enjoyed thereby, to give up our ſelves wholly and only unto God, who hath given himſelfe wholly and onely to thoſe that are in Covenant with him; Meet unto God as he meets to you. As he maketh a covenant with you, to give himſelfe wholly to you: ſo do you devote

Uſe. 2. We ſhould give our ſelves to God, as he gives himſelfe to us.

devote and consecrate your selves, your wit, strength, gifts, and all to be wholly for him. doe not as the Israelites, *Psalme* 81. God offred himselfe to them, but they would have none of him. God is a God to us, and not to the world; Let us be a people unto him, and not to the world. The covenant between God and us, must be as the covenant between man and wife, *Hosea* 3.3. *Thou shalt be for me, and I will be for thee.* The Lord takes it ill when (as *Isai.*57.8.) his people run after other lovers, and commit fornication with Idols, and with the world. Live therefore unto him, who lives and works all things for us, and for our salvation.

Use 3. Lay claime to the interest we have in God.

To teach us in all our straits and necessities, to fly unto this covenant that the Lord hath made with us, to claime the right and interest that we have in him, & to look unto him for succour in all the distresses that we meet withall. Goe unto him, and say, Thou art our God, now we stand in need of thy helpe, all creatures cannot yeeld it, doe not thou therefore falle us. Look unto this promise, *I will be a God unto thee.* This course the Church taketh, *Isai.* 63.15.16. and by vertue of his covenant they plead for mercy in their great misery. Doubtlesse thou art our Father, look downe, &c. This also the Church pleads with God in time of Famine, *Jer.* 14. 21. *Break not covenant with us, it is thou the Lord our God that must give us rain,* &c. This is a sweet plea for every child of God to plead with the Lord by.

Isa.63.15,16.

Jerem.14.21.

Use 4. Walke not as strangers from God.

To teach us how we ought to walke in an holy fellowship with God without estrangednesse, seeing he hath made a covenant with us, and given himselfe to us. Take heed of causing estrangednesse between God and us. As friends that are in covenant the one with the other, are carefull to shun all offences whereby they might grieve one another, or cause any alienation of affection between them: so should it be with us; God doth nothing to grieve us; he deales lovingly, kindly, and mercifully with us, and therefore expostulates with his people, *Micha* 6.3. *Wherein have I grieved thee? Lay against me the matter of accusation.* Oh that we could say the like unto him. But let us labour so to walke in all holy fellowship and care to please him, in reverence and feare of him, that we may not do

doe any thing but that which is acceptable in his sight. It may also direct us how to walke towards every person in the Trinity, seeing they all enter into covenant with us. Let us carry our selues to the Father, as children in feare of him, with faith depending upon him, walke before him in child-like obedience. Let us labour to honour the Son, who hath abased himselfe to redeem us unto himselfe, 1 *Cor.6. last.* And seeing the Holy Ghost is our Sanctifier and Comforter, labour to walke as the Temples of the Holy Ghost, keeping our vessels in holinesse and honour, that he may delight to dwell in us, and take heed of grieving the holy Spirit of God, whereby you are sealed to the day of redemption, and submit your selves to his gracious directions in all things. 1 Cor 6. last.

Use 5. To have God our owne, is more then the whole world our owne.

A ground of infinite comfort to every faithfull soule, thou mayst say, the Lord is my God, he is *my owne.* It is somewhat to say, we have an house of our owne, necessaries of our own, bread of our own to eat, cloathes of our own to put on, so as we need not goe to others to supply our wants; but what a blessing is this, that the soule may say, I have a God of mine owne, and is my God. It is the misery of the men of the world, that they are forced to speak of God as of the God of another people, as *Laban, Gen.* 31.29. The God of *your* Fathers; and *Pharaoh, Exod.*10.16. pray to the Lord *your* God,&c. They cannot speak of God as their own God. But this is the felicity of the people of God, that they can challenge an interest in God, and say as *David, Psalme* 63. 1. *O God, thou art my God.* This is more then if we could say, as *Psal* 50. 10,11. *That all the beasts upon a thousand Mountaines are mine.* Value therefore this blessing. The greater God is in himselfe, the greater blessing and consolation it is to us, he being wholly ours. All the Nations of the earth are as a drop of a bucket unto him, yea as nothing, *Isai.* 40.12,15,17. All the great things which the world admires at, and gazes upon, they are all nothing in comparison of him. And therefore God being so infinite, what an infinite blessing is it to have him for our God? In *Gen.*15. *Abraham* asketh God, *Lord, what wilt thou give me?* The Lord answers him, *I will give thee my selfe, take me as thine, use me as thine.* The same he speakes of every faithfull child of *Abraham,* Use me and acknow- Psal.63.1. Psa.50.10,11. Gen.15.

acknowledge me and all my power, grace, and mercy, and kindneſſe, as thine owne. See how *David* was affected with this, 1 *Chron.* 17.21,22,24.

CHAP. III.

The firſt particular in the ſaid promiſe, which is, that God will be to his people an all-ſufficient Good.

Containing a more particular conſideration of the former benefit.

THus we have taken a little view of this great bleſſing of the covenant, *I will be a God unto thee.* But becauſe this is the maine and principall *Promiſe* of the covenant, being *Subſtantia fœderis*, as *Junius* calls it; *anima fœderis* as *Pareus*; *Caput fœderis* as *Muſculus* cals it; therefore we will a little further ſift into this promiſe, and ſee what it may containe within the bowels of it. Now if we would know what this implies when the Lord ſayes, [*I will be a God unto thee*] we muſt firſt conſider, what it is to be God; and then we ſhall ſee what it is that he promiſeth to be God unto us. Now to be God implies theſe three things:

What it is to be God.

1. To be All-ſufficient, both to his own Being and Bleſſednеſſe, and to the bleſſednеſſe of the creature.

2. To have all that bleſſednеſſe & ſufficiency, that is in him, from himſelfe, and not from another.

3. To be God over all, to have dominion and ſoveraignty over all, as *Rom.* 9.5.

What it is for God to be God to us.

To apply theſe things to the point in hand, That God will be a God to us, implies theſe three things.

1. That he will be an All-ſufficient God to us.

2. That he will be all this good to us from himſelfe, and from no other.

Micha 4 8.

3. That he will be God over us, to bring us againe under the firſt dominion; as *Micha* 4.8. to rule over us, and governe us according to his will.

God will be to us an All-ſufficient good.

Firſt, for the firſt, that God will be an All-ſufficient God to us, this is a part of his covenant, that he will be to us *a full bleſſing*,

ſing, ſo as that wee ſhall bee wanting in nothing that is good for us. Hence it is, that when God tels *Abraham*, *He will be his God, and the God of his ſeed*; And if *Abraham* ſhould now aske what that is; ſaith God, verſe 1. *I am God All-ſufficient*, and all my goodneſſe and ſufficiency is thine, I will be enough to thee, thou ſhalt need no more. Hence alſo is that in *Jeremy*, 31.14. *I will ſatiat your ſoule with fatneſſe, and my people ſhall be ſatisfied with goodneſſe, ſaith the Lord*, God is enough to them that are his. Gen. 17.7.

Becauſe he is ſufficient to his owne bleſſednesſe, and therefore much more unto ours. He needs no creature to adde unto him. The greater any one is in ſtate and dignity, the more he ſtands in need of, to be a ſufficient fulneſſe unto him. That is too little for a Prince, which is enough for a private man. Now God is the moſt excellent Being, and therefore that which is ſufficient for himſelfe, muſt needs much more be ſo for us. That water which fills the ſea, will much more fill a cup; and therefore ſaith *David*, when he enjoyed God, *My Cup runneth over*, *Pſal.*23. *Reaſon.* God can ſufficiently ſatisfie us. Pſal. 16.3.

Secondly, Becauſe whatever good is in the creature, is more eminently and abundantly in God himſelfe: he is that fountaine, and they are the Ciſternes. What ever good is in Angels or Men, or other creatures, is more abundantly in God. And therefore if all the good of all creatures joyned together, were able to ſatisfie and to be ſufficient for a man (as we would think it were) then is God much more.

Thirdly, There is in God a ſutableneſſe to the deſires of the ſoul of man. It is the happineſſe of the creature to have a thing ſuitable to it: Now the ſoule being made after the Image of God, it is beſt ſatisfied with God, and nothing elſe can ſatisfie it. As no creature ſatisfied *Adam* till *Eve* was made, that was ſutable to him. Similitude breeds content. The ſoul is a ſpirit, and deſires ſpirituall things: Now God is a Spirit. Againe, the ſoule is of an intelligent nature, reaching after the knowledge of high and hidden things: Now God is light and wiſedome to ſatisfie the ſoul in this, by filling it with light by the knowledge of himſelfe. Againe, the ſoule is an immortall ſubſtance, which dies n[illegible], and the deſires

of it are immortall: So is God, therein satisfying our soules desires.

Fourthly, If God be our God, then all the creatures are ours, and for our good. If God be ours, then all that is his is ours: now all the creatures are his. Hence saith the Apostle, 1 *Cor.* 3. *end*; *All things are yours.* As when a Virgin marrieth a Prince, his riches, glory, and all are for her good: So God having taken us into covenant with himselfe, all that hee is and hath, is for our comfort and blessednesse.

And as he can so he will.

As God is *able* thus to be an Al-sufficient God to us, so he *will be* to those that are his.

Goodnesse is communicative.

First, Because it is the nature of goodnesse to bee communicative of her selfe; and therefore God being good, he will let out himselfe unto his people. He cannot satisfie himselfe unlesse he doe it.

Gods end in taking us into covenant with him is to make us blessed.

Secondly, The Lords end in taking us into covenant with himself, is to make us a happy and blessed people, which we cannot be, but onely by the enjoyment of God himselfe; blessednesse standing in a confluence of all good; which cannot be found but in God alone. There is in man himselfe nothing but vanity and misery: he was at first full of grace and goodnesse, an Image of the blessed God, but now he is become a spectacle of misery. So all other things under the Sun are to him turned to *vanity and vexation of Spirit.* As a deale of winde in the body, doth not refresh it, but gripe and paine it: so all the windy comforts of the world cannot satisfie, but rather trouble us, till we recover our fellowship with God. As we lost our felicity in losing God; so we must recover it againe by recovering him. Therefore we finde in experience, that the soule never finds setled rest, till it come to rest in God. As the Bee goes from flower to flower, because there is not full contentment to be found in any one: so the soule from creature to creature, till he comes to God. Hence the Lord is called the *rest of the soule*, *Psal.* 116.7. And this the Lord knowing, that the soule cannot finde rest any where else, but in him; therefore he *will* communicate himselfe to them: this being his end, to make the creature blessed by enjoying of him.

Eccles. 1. 14.

How God is to us an All-sufficient good.

Consider how God is an Al-sufficient good to us in two respects.

First,

First, in reſpect of all our occaſions and neceſſities, whatever our caſe be. *It's Gods prerogative alone to be an univerſall good.* The things of the world can helpe but againſt ſome one thing; bread againſt hunger, drinke againſt thirſt, cloaths againſt cold and nakedneſſe, houſes againſt winde and weather, friends againſt ſolitarineſſe, riches againſt poverty, Phyſick againſt ſickneſſe, &c. But God is an Al-ſufficient good, he ſupplies all the neceſſities of his people, he is all in all to them, he is habitation to them, he is life, &c. he doth good to the inward and outward man; his grace is ſufficient to help all the defects of the ſoule. Look upon the guilt of ſin, there is abundant grace to pardon: Are our infirmities many? there is power in Gods grace to heale them. Are our corruptions ſtrong? the power of Gods Spirit can overcome them, and make us able to keep his Statutes and Judgements, and to do them. Are our conſciences diſquieted, and our peace broken? His joy is able to make us rejoyce with joy unſpeakable and glorious.

Phil. 4. 19.

For our ſouls.

Ezek. 36. 27. 1 Pet. 1. 8.

Againe, his ſufficiency extends alſo to the body: all the welfare of the outward man is laid up in God; he is the God of our life, *Pſa.* 42. 8. and the ſtrength of our life, *Pſa.* 27. 1. He is a quickning ſprit, 1 *Cor.* 15. 45. which though it be true in regard of the inward man, which he doth alſo quicken by his ſpirit and grace; yet it is there ſpoken of the outward man, of the body which the Lord ſhall quicken after death, and doth now keep alive by his power. *For in him we live, and move, and have our being, Act.* 17. 28. When God formed the body at firſt out of the duſt, whence had it life? Not from it ſelfe, nor from any creature: *God breathed into him the breath of life:* and ſo he ſtill keeps the breath in our noſtrils, and upholds our ſoule in life, or elſe we ſhould preſently returne to duſt.

And bodies. Pſal. 42. 8. Pſal. 27. 1. 1 Cor. 15. 45.

Acts 17. 28.

Secondly, God is an Al-ſufficient good in reſpect of all times and ſeaſons, both for this life and the life to come. Other things ſerve but in their ſeaſons, as it was ſaid of *David*, that he ſerved his time; ſo do the things of this life, but they continue not, our health and ſtrength are with us in youth, but they ſtay not. The flowers give their ſmell in the ſpring, but by and by they are withered and gone. The Sun gives light in the day time, but hides it ſelfe in the night; cloathes keep

For all times.

us warme, but they wear away. But God is laſting, yea an everlaſting good; *He is God and changeth not*, and therefore is called, *God from everlaſting to everlaſting*, Pſal. 90. 2. In a word, he is ſufficient.

Iſai. 18. 4. First, to ſave us from all evill, and thence he is ſaid to be a *Wall of fire round about his people*, Zach. 2. 8. So alſo a *Cloud againſt the heat, a Sheild and Buckler againſt the Sword, &c.* an al-ſufficient protection to his people againſt all evill.

Deut. 28. 11, 12. Gen. 15. 1. Secondly, An al-ſufficient good to communicate all bleſſings to us which we ſtand in need of; therefore he promiſes to *open his good treaſure*. And he tels *Abraham* when he enters into covenant with him, that he *will be his exceeding great reward. I will be all things to thee*. Hence the Lord is called a *Sun*, *Pſal.* 84. 11. that as the Sun is the cauſe of all fruitfulneſſe to the earth, bringeth forth corne, graſſe and hearbes and withall cheriſhes them: ſo the Lord by the influence of his grace and goodneſſe bringeth forth ſomething out of every creature for the good and comfort of his people.

Thirdly, He is able to make up all our loſſes; what ever we have forgone for his Names ſake, and his Goſpels, we ſhall have an hundred folde more either in the ſame kinde, or in contentation, or inward peace of conſcience. Thus the Prophet tels *Amaziah*, 2 *Chro.* 25. when he asked what he ſhould do for the hundred talents, ſaith the Prophet *The Lord is able to give thee more then this*. Have we with *Abraham* forſaken our native country, and our kindred? The Lord is able to make up all.

Heb. 13. 21. Fourthly, He is ſufficient to worke for us and by us, whatever we deſire according to his will. What ever enterprize we have in hand, or go about, though we have mountains againſt us, as *Zach.* 4. 7. yet the Lord can make them plains, and work all our workes for us. Have we any grace to be wrought in us? He can make *all grace to abound in us*. He hath abundance of ſpirit, and can *worke both will and deed*. Thus you ſee that *God is every way ſufficient to his people*.

Uſe 1. The true cauſe of our diſcontents. This may let us ſee both the cauſe and cure of thoſe manifold diſcontents that we meet withall in our daily courſe, troubled we are on every ſide, nothing ſatisfies the unſatiable deſires of our hearts, but when we have the things we ſough at Gods hand,

hand, yet we are diſcontented. The reaſon of all is, becauſe we do not enjoy God, we do not live upon him, we do not poſſeſſe nor improve our intereſt in him. We pore upon the creature, and place our reſt there, and ſo miſſe of our expectation. If we did enjoy God in our daily converſation, wee might finde a ſufficiency and contentment in every eſtate, as *Paul* did, *Phil.*4. 13, & 2 *Cor.*6.10. *as having nothing, and yet poſſeſſing all things.* He lived to God, and enjoyed him, and he was an al-ſufficient good to him. We may enjoy God in any condition, in the meaneſt as well as the greateſt, in the pooreſt as well as the richeſt. Nothing can ſeparate us from God but ſin alone. God will go into the wildernes, into a priſon, into a low condition with his people, and he is able to make up all to them that they are cut ſhort off. Our diſcontents therefore do not ariſe from the change of our condition in outward things, but becauſe we want our fellowſhip with God. If we do not find a ſufficiency, it is becauſe we do not enjoy him our al-ſufficient good. What is the cure then? We muſt ſtir up our faith, and conſider our covenant, thinke with our ſelves what God hath promiſed to be to us, even our God, our al-ſufficient good. If we had faith but as a graine of Muſtard-ſeed, and did exerciſe our faith in this promiſe, and live by it, we might command theſe ſtorms of diſcontent which trouble us, to be at peace and be ſtill. We might then ſay, as *Pſ.*42.11. *Why art thou caſt downe within me, O my ſoul? &c.* Haſt not thou an al-ſufficient good? a God to enjoy? Here then is the way to true contentation. Labor to enjoy God, live upon him, he is the reſt of the ſoule, an all ſufficient good.

Phil.4.13.

The cure of them.

Pſal.42.11.

Uſe 2. Tryal whether we doe enjoy God in the good things of this life.

It may be a rule of tryall, whereby we may in ſome part diſcerne, whether we doe indeed enjoy God in the outward comforts of this life, which we do partake in; Many will aske the queſtion, Whether doe I enjoy God in the bleſſings I have? Here is one thing whereby it may be knowne: God is an all-ſufficient good to them that doe enjoy him, he fills all things with his fulneſſe. He maketh every thing a full bleſſing. When he comes to us in it, it is contentfull. Do we then find that the things which we have are ſufficient for us, and do they bring a kind of ſatiety and fulneſſe with them, ſo that we are ſatisfied with our portion? this is becauſe God is in it, & fils the bleſſing with

Gen 33.11. with his fulneſſe, and ſo makes it to fill us; and makes us ſay with *Jacob*, *I have enough*; Therefore when we are not ſatisfied with what we have, it is a ſign that God hath left the creature, and then it proves an empty and windy vanity to us. So much ſatiety, ſo much of God in every bleſſing.

Uſe 3. The way to contentment. For direction where to pitch our affections, and ſettle the deſires of our ſoule, when we would finde contentment in any bleſſing. Set our hearts there, where we may be ſure to finde that which will fill the deſires of them. Contentment is that, which all ſeek for, but they ſeek not aright; faſten therefore the affections of the ſoule on God, and on him alone. *Set not your hearts on riches*, Pſa. 62.10. *Lay not out your mony for that which is not bread, and your ſilver for that which ſatisfies not.* Nothing can fill the heart but the fulneſſe of God.

Pſal. 62.10. Iſai. 55.1,2,

Uſe 4. The bleſſedneſſe of Gods people. For comfort unto all thoſe that are in covenant with God, to you I may ſay as *Moſes* to the people of *Iſrael*, Deut. 33.29. *Happy art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord?* And as *David*, Pſal. 33.12. *Bleſſed is the Nation whoſe God is the Lord.* Take notice therefore of your bleſſedneſſe. This is a bleſſedneſſe that hath the confluence of all good in it. Let others bleſſe themſelves in their wealth, dignity, in titles and places of honour, and in their power and authority over men, this is a poor and miſerable bleſſedneſſe; But let us ſay as *Pſa.* 144.15. *Bleſſed be they whoſe God is the Lord*; Rejoyce therefore in your portion, you have an Alſufficient God to ſave you from all kind of evill, to miniſter to you all kind of good, to worke all your workes for you, and in you, and the time will ſhortly come when you ſhall ſay, I have enough, my cup runs over.

Deut. 33.29. Pſal. 33.12.

Object. But we ſee many that profeſſe to be in covenant with God, that live as poore contemptible lives, feel as many wants, and lye under as many troubles as any other.

Anſw. For the preſent I ſay in a word thus:

1 That the time of the full enjoyment of this promiſe is not yet come.

2. Peradventure Gods owne people ſometimes walke not in the way of the Covenant; for as there is the bleſſing of the Covenant, ſo alſo the way wherein they muſt walk, and they ſtarting

ſtarting out of the way; miſſe of the bleſſing.

3 The lives of Gods people are not to be judged of, by their outward appearance, but by their inward ſtate and condition; many a man lives poorly for outward things in this world, and yet finds more ſufficiency and fulneſſe in that eſtate, then many a man that hath barnes ful, and fares deliciouſly every day.

For firſt, They have neceſſaries as wel as they that have more, though but little before hand.

They have every day a certaine proviſion prepared for them: As the King of *Babylon* provided for *Jehoiachin*, *Jer.* 52. 52.34.

Againe, though Gods ſervants have many times but little, yet they have as much comfort in that little, as thoſe that have greater abundance, *Pſa.*37.16. They have as much peace, quiet of heart and conſcience, as free from fear and care, as chearfull and comfortable, & finde as good a ſavour in that homely proviſion they feed upon, as others in their hony-combe. And whence is all this, but from hence, that the fulneſſe of God is in that little which they enjoy? There is a full bleſſing in it, God hath put himſelfe into it, and though it be but little and meane in ſhew, yet it is much in ſubſtance.

And laſtly, If Gods ſervants want at any time, he ſees a little to be better for them then more abundance, not becauſe God cannot fulfill their neceſſity, or is not willing; he is able to ſupply their wants, and will in due time adminiſter all grace to them. God is a ſufficient God to his people, and therefore *bleſſed are the people that are in ſuch a caſe, yea bleſſed are the people whoſe God is the Lord.*

CHAP.

CHAP. IV.

The second particular, That God will be all things to us from himselfe alone.

2. God will be all things to us from himselfe alone.

AS God wil be a sufficient God unto us; so he wil be all this to us from himselfe. God hath his all-sufficiency from himselfe, therefore called *Jehovah*, αὐτων & αὐταρκης is the first cause of his owne blessednesse, and communicates all blessednesse to his people from himselfe. Man may communicate good to man, the Father to the children, a Minister to his people, one neighbour to another, but he cannot do it from himselfe, but as he hath first received from God. The vessel may give you water, but not from it selfe, but what it hath from the fountaine; the fountaine onely gives it from it self. So it is between God and the creature. God is the *fountaine of living waters*, who immediately communicates all to his people; and thus the Lord will be to them as he promises, *Isai.*44.24. I am the Lord that maketh all things, that stretcheth out the heavens *alone*, and spreadeth abroad the earth *by my selfe*. There is the force of the promise, that whereas the enemies were mighty, and the people of God thought it impossible that they should be redeemed out of captivity, God taketh a resemblance from the worke of Creation, and applies it to the worke of their Redemption; that as he stretched out the heavens alone, and spread abroad the earth by himself; so by himselfe alone he would worke out salvation for his people. So *Isai.*59.16. God speaketh like a man that looketh that others should come and helpe him, but none came, therefore his *owne* arme brought salvation, and sustained his people *Israel*. The Lord alone wil be a sufficient blessing to his people. Hence *Isai.*45.7. The Lord saith that *he* formes light, and creates darknesse, he makes peace, and creates evill. Sometimes God so creates evill, that if he be asked whence it comes, or what is the originall of it, we must answer, as *Isai.*47.11. we cannot tell whence it cometh, but onely from the Lords immediate hand. The Lord makes it evident, that it cometh from him

Jer.2.13. Isai.44.24.

Isai.59.16.

Isai.45.7.

him, that men are forced to ſay, as *Jehoram*, 2 Kin. 6. 33. *This evill is of the Lord*; or as the Magicians, *Exod.* 8. 19. *This is no other but the finger of God.* So on the contrary, the Lord ſo workes from himſelfe in the communicating of his goodneſſe and mercy to his people, that they may ſee and plainly perceive, that it is the immediate hand of God, that hath wrought all. This may be made manifeſt, both firſt *in the want* of outward meanes, and ſecondly, *in the enjoyment* of them. 2 Kin. 6. 33.

In the want of outward things God makes ſupply from himſelf.

First, In the want of meanes, here God ſteps in and makes a ſupply, and becomes all things unto his people; ſometimes God withholds from his people the means of life, and yet they live, that it may appear that our life is not in the means, but in God, that he is our life and the length of our days, as *Deut.* 30. 20. And that in him we live, and move, and have our being, *Act.* 17. Thus *Moſes*, when we had neither bread nor water for forty days, yet he lived, and was as ſtrong as though he had daily eaten his appointed food. So alſo was it with *Elijah*, and our Saviour Chriſt, *Mat.* 4. 2. So alſo with the people of Iſrael, God ſuffered them to be hungry, and yet they did not famiſh, that it might appeare, that man lives not by bread onely, but by every word of God, *Deut.* 8. 3. Hence is that in *Iſai* 41. 17, 18, 20. *The Lord will open rivers in the high places, and fountaines in the valleyes, for the poore and needy*, &c. And for what end will the Lord do this? that they may know and conſider, *that the hand of the Lord hath done this*, &c. Thus was the Lord good to the *Iſraelites* in the wilderneſſe, he was all things to them. Deut. 30. 20. Iſai. 41. 17, 18, 20.

First, they had no ſetled habitation, but the Lord was an habitation unto them, *Pſal.* 90. 1. Againe they had no ordinary bread for 40 years together, and yet they were preſerved alive that they might know that the Lord was the God of their welfare, as *Moſes* ſaith, *Deut.* 29. 6. Againe, they had no meanes of renewing their cloathing, and yet they wanted not: as *Deut.* 29. 5. *Their cloathes waxed not old upon them, nor their ſhooes upon their feet.* Againe, they were often to journey and travel by night as well as by day, and they knew not one foot of the way they ſhould goe, therfore the Lord himſelfe was a guide unto them, *He went before them by day in a Pillar of a cloud, and in a Pillar of fire by night*, Exod. 13. 21. Therein the Lord Pſal. 90. 1. Deut. 29. 6. Exod. 13. 21. Iſai. 48. 17.

fulfilled that which he speakes. *Isai.*48.17. *I the Lord thy Redeemer lead thee in the way wherein thou shouldest goe.* Hence is that in *Deut.*32.10.12. *The Lord* alone *led him, and there was no strange God with him.* He *alone* provided for them, he *alone* fed them, he *alone* conducted them, he *alone* did all for them.

So also in spirituall. Ezek.11.16.

As it is thus in temporall benefits, so also in spirituall blessings, the Lord is from himselfe all in all unto his people. In *Ezek.*11.16. the Lord tells them that he would carry them into captivity, and now lest they should be discouraged for want of the Temple and Ordinances, therefore the Lord promises that *he will be a Sanctuary unto them*; he will supply unto them the want of publique ordinances from himselfe. Hence is that in *Isai.*54.17. it is said that they shall be taught of God, and *Rom.*8.26. that the spirit helpes the infirmities of Gods people; when the servants of God would pray, but they cannot, the Spirit himselfe maketh up their wants, and fills their hearts with groanes which pierce the heavens. So when they are to speake before the adversaries of Gods truth, and they know not how to answer, then the Lord puts an answer into their mouthes, as *Mat.*10.20. So also in the preaching of the word, the Lord himselfe puts words into the mouthes of his servants, that whereas they may say as *Moses Exod.* 4.10. *I am of a stammering tongue and cannot speake*, or as *Jer.cap.*1.6. *I am a child, &c.* yet the Lord is a mouth unto them, and they speak words not which mans wisdome teacheth, but which the Holy Ghost teacheth, 1 *Cor.*2.13. that they which heare them are forced to say, God is in you of a truth. So also in the comfort and peace that God giveth unto his servants, he giveth it not as the world giveth, by abundance of earthly comforts, and outward prosperity, but when all things threaten trouble, yet then he gives peace from himselfe, *Joh.*14.27.

Isai.54.17. Rom 8.26. Mat.10.20. 1 Cor.2.13. Joh.14.27.

God is all to us from himselfe even in the enjoyment of good things.

Secondly, Consider how God is all to his people from himselfe, even in the possession and injoyment of his good blessings; sometimes the Lord continues to us the means of life, and yet so workes and orders all, that the benefit and blessing is evidently seen to come not from them, but from the Lord alone; And this he maketh to appear divers wayes.

First, Sometimes God lets us enjoy the creature, and yet we want

want the blessing for a season, till he command a blessing to come. Sometimes we have raine, but not *the raine of blessing*, yet afterwards he causeth it to come in mercy, and to become a blessing. The Sun shineth in the firmament, but we want the heat of it, the warmth and quickning power of it is withheld, to let us see that it is not the Sun, but the Lord, by which we doe enjoy the blessing. We cast our seed into the ground, but it doth not prosper, afterward it growes and flourisheth. Sometimes we carry out much, and bring in little, what is the reason? It is to let us see the truth of that, 1 *Cor.* 3.7 that *It is the Lord which giveth the increase*. Sometimes we carry out little, and bring in great increase, as *Zach*, 8.10.12. The reason is, it is the Lord who giveth us to possesse all things.

We may enjoy the creature, and want the blessing. Ezek. 34. 26.

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Secondly, Sometimes the Lord gives us the meanes by which we live, but it is in such a strange and unwonted manner and way, that the hand of God is as evidently seen in the giving of the meanes, as if he had upholden our life without meanes. Thus *Exod.* 16.12. The *Israelites* had a kind of bread in the wilderuesse, but it was in such a strange and miraculous manner, as though they had lived forty yeares without any food. The usuall way by which we have bread, is out of the earth; according to that in *Psa.* 104 14. But the bread by which God fed them, was bread from heaven, *Psal.* 105.40. As if God had made heaven a garner or storehouse, to lay up corne for the necessities of his people. So *Elijah* was fed with bread and flesh, which are ordinary food, but the meanes by which they had them were as strange as though he had lived wi hout them. God appointed the Ravens there to feed him, 1 *Kin.* 17. 4.

God gives meanes in an universall manner.

Exod. 16. 12.

Psal. 104. 14.

Thirdly, Sometimes God gives some meanes to his people to enjoy, but the meanes are weake and feeble and unable to worke for our good and comfort, without a speciall blessing from himselfe. Here therefore the Lord comes in, and puts his owne strength to the weakneſſe of the meanes, and makes them worke for us abundantly, above that which we could expect or thinke. Thus when *Daniel* refused to eat of the Kings meat, and chose pulse, thin grewel or hearbes, or such course stuffe, yet his countenance was better liking, then they that did eat of the Kings meat; their well liking came not from the meat,

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God makes weake means worke great things.

but from an extraordinary blessing that came from God, *Dan.* 1. So *Gideon* must have Souldiers and weapons of warre, and yet such a small company, and weake furniture, that *Israel* must be forced to say, *I have not wrought salvation for my selfe, but it is the Lord that hath done it.* So it is in spirituall meanes. God sometimes gives but weake meanes to a people in comparison of what others doe enjoy, yet many are turned to God by their ministry. As by the sound of the trumpets of Ramnes hornes, the walls of *Jericho* fell down, so by the ministry of weak man, the Lord throwes downe the strong hold of Satans kingdome, to the end that the excellency of the power, may appeare to be of God, not of man, 2 *Cor.* 4. 7.

Dan. 1.

Josh. 6.

2 Cor. 4. 7.

He increaseth a little, making it sufficient.

Fourthly, Againe, sometimes the Lord increaseth and lengthens out the little and short provisions which he makes for his people, so that by reason of the increase which it receiveth from God, it is made as sufficient, as if it were an hundred or thousand fold more. Thus with the woman of *Sarepta*, 1 King. 17. 14. the Lord increased the meale in the barrell, and the oyle in the cruse, that it failed not, till the day that the Lord sent raine upon the earth. Thus it was also with the widow that was in debt; 2 *Kings* 4. 3. shee had nothing to pay withall, but a pot of oyle, yet the Lord so multiplyed it, that there wanted not oyle, till there wanted vessells to receive it. The Lord sometimes causeth the little provisions which he maketh for his people, so to last, that they want not meat, till they want bellies to receive it. Thus also it was with those five thousand that our Saviour fed with a few loaves, *Mat.* 14. And so also with the *Israelites* in the Wildernesse, *Deut.* 29. 5. that when no supplies of cloathing could be made to them, then the Lord made that suit of apparell upon their backe, and those shoes which were upon their feet to continue; this was by the blessing of the Lord.

1 King. 17. 14.

He giveth a different blessing to the same means.

Joel 2. 16.

Fiftly, Sometimes the Lord giveth the same meanes to one as to another; But there is a great difference in the comfort and blessing which is injoyed by the one and by the other. One hath food, so hath another; but one eates and is satisfied, as the Lord promiseth that his people shall be, *Joel* 2. 26. the other eates, and is not satisfied, as he threatneth, *Hos.* 4. 10. One is strengthned,

ned, and grows strong to labor, the other is impotent and feeble. The Lord hereby shewes, that the being satisfied and receiving strength, is not from the meanes, but from the blessing which he is pleased to communicate to his people from himself. So it is also in the means of grace, many people enjoy the same external means, the same ministry, the same exhortation and promises; some are thereby converted and turned unto God; others remain blind, ignorant, and carnall; the reason is, because that as the one seeks not unto God but onely unto man, so man onely speakes to the one, but to the other God speaks by his own spirit, and works from himself over & above that which man doth or can do. Thus we see that both in the want, and in the possession of the meanes, the Lord is all to his people from himselfe. Now the reasons why the Lord doth thus worke from himselfe are; First, for the glorifying of himselfe. Secondly, for the comfort of his people.

Reason 1. God will have it known that he needs not meanes.

For the glorifying of himself, to make his goodnesse and sufficiency the more to appear to his people, that they may know that he is not as man, tyed to means, or to the greatnesse and power of them, but he is an al-sufficient God; and therefore should give him all the praise; and for this very end doth the Lord sometimes bring his servants into straits, beyond the help of any creature; that when they are brought forth, it may appear that it is in the hand of the Lord that hath done it it. When as the Lord either puts us besides the means, or cuts them short, he doth in effect thus say to us, I have hitherto wrought for you, but it hath been by such and such means, which have been as a vail between me and you, that you have not seen my power and goodnesse towards you so clearly, but now I will shew my selfe more fully to you. Now I will take away those things, which though you counted helps to your selves, yet are hinderances to hinder me, that I cannot shew my self so familiarly to you. I will now therefore lay them aside, and by my selfe, I will work for your good. The Lord herein deales with his servants, as *Joseph* did with his brethren. Whilst he walked more strangely towards them, and spake to them by an Interpreter, so long he suffered his servants, and as many as would, to be present, hee cared not how many were standing by; but

but when he meant to let them know that he was *Joseph* their brother, when he would open all his heart to them, and let them see his abundant love, then saith *Joseph*, *Cause every man to go out from me*, *Gen* 45.1. So it is here, whiles the Lord comes to us, by so many outward and ordinary meanes, he converseth with us but somewhat strangely, speaking as by so many Interpreters, by them to interpret his mind and will to us; but when he will shew himselfe to us more familiarly, then he bids away to all these former meanes, silver, gold, and corn, &c. & when all these are set aside, then he comes and says plainly, Now you shall see what I my selfe will doe for you; and that I, who am the Lord all-sufficient, am the Lord your God, and *from my selfe* I will blesse you, you shall now see my immediate care of you. And when the Lords people see this, thereby they know him better, and honour him more, thereby they are forced to say, as *Psal.*148.13. *His name onely is excellent, his name onely is worthy to be exalted.* Before they were ready to ascribe some excellency to the meanes and instruments, *sacrificing to their owne nets*: but when *they* come to nothing, and the Lord hath by himselfe fulfilled our desire, then are we lifted up to glorifie him, he alone is seen to be an al-sufficient God unto his people. So that if we aske, Why is the Lord alone in doing good to his people, and there is none with him, as *David* was asked, 1 *Sam.* 21.1. The answer is, because, *I will not give my glory to another*, saith God, but will have my whole glory to my selfe alone: He is alone, that he alone may be glorified.

Psal.148.13.

Hab.1.16.

1 Sam.21.1.

Reason 2. Blessings, the more immediate the more comfortable.

It is also for the further comfort and consolation of the people of God, when they shall see from whence their helpe cometh, how God by his immediate hand hath wrought for their good. A gift from the Princes owne hand, is farre more gratefull then that which comes another way. So when the Lord casteth in kindnesse and favours upon his people from himselfe, this is more comfortable then to have it by another meanes. Indeed during the time of the trials of Gods people, their faith is put to soare plunges, that they begin to question, as they said, *Exod.* 17.7. *Is the Lord amongst us or not?* And are ready to say, as *Isai.*49.14. *The Lord hath forgotten me, &c.*

Exod.17.7.

Isai.49.14.

But

But when they ſee what he hath done, how he hath *ridden on the heavens for their help*, and on the clouds in his glory, and all for their ſuccour & good, when they ſee the Lord himſelf ſupplying their wants from himſelf, then they change their mind, & ſay, as Exo. 15. 11. *who is like unto thee O Lord, amongſt the Gods? who is like unto thee, glorious in holineſſe, feareful in praiſes, doing wonders?* There is no God like our God, who hath done marvellouſly for us, and *we who have ſuch a God ſhall never be aſhamed.*

Deut. 33. 26.

Exod. 15. 11.

This may ſerve to helpe our faith againſt the diſcouragements which we are apt to fal into the ſtraits into in which the Lord hath brought us. God hath dealt with us as with his people Iſrael, we are brought out of a fat land into a wilderneſſe, and here we meet with neceſſities; God hath now ſet us beſides our hopes and expectations, our props which we leaned upon, are broken, our money is ſpent, our ſtates are waſted, and our neceſſities begin to increaſe upon us, and now we know not how to be ſupplied, the waters of the river are cut off, and now we begin to be full of cares and feares, what we ſhall doe; when our meanes failes us, then our hearts begin to faile us; yea, and our faith alſo; we begin to be out of hope, and ſo we doe as the Iſraelites did, who though (when they heard of deliverance) at firſt they bowed down their heads and worſhipped, yet when they met with ſtraits, then they quarrelled with *Moſes, Why haſt thou brought us hither?* So we begin to quarrel with Gods providence, and with our ſelves, and to queſtion whether we have done well to come hither or no. But againſt this diſcouragement learne we to live by faith in this doctrine now delivered, That God will be all things to his people from himſelfe alone. Therefore, though meanes faile, yet let not our hearts faile: for the faithfull God will not faile us: he hath tied us to meanes, ſo that we may not neglect them, neither can we maintaine the comfort of our lives without them, but the Lord ſtands in no need of them, he needs not ſilver or gold, wool or flax, nor houſes full of ſtore, he needs not a fruitfull land to provide for the neceſſities of his people, he can without them provide for our good. If we were left to provide for our ſelves, then we might deſpair when meanes are cut off; But the Lord hath ſaid, *Caſt your care upon me,*

Uſe. 1. In want of meanes live by faith in God.

me, *I will care for you.* As *Joseph* said to *Pharaoh*; *Without me God will provide an answer for Pharaoh*; so may silver and gold, and such things, say to us, Without us God will provide for the wealth of his people. Though our means be gone, yet God is the same, and if our faith were before fixt upon the Lord, then shew it now when means faile us. If wee cannot now trust him, our former faith was in the means, not in the Lord. The more our straits be, the more look after the Lord himselfe, that he should from himselfe minister needfull things unto us. When the stream fails, and runs no more, then goe to the fountaine, where the waters are sweeter, and more sure. See the speech of faith, *Hab.* 3. 17, 18. *Though the Fig-tree doe not blossome, nor fruit be in the Vines, and the fields yeeld no fruit, &c. yet I will rejoyce in the Lord, I will joy in the God of my salvation.* Though all means fail, yet will I rejoyce. *In the Mount will the Lord be seen*, Gen. 22. 14. If we could but grow up to more dependance upon him, to live by faith in him alone, it would be our great advantage: for though means doe prove as a broken reed, or as a false hearted friend, yet the Lord is faithfull, and they that trust in him are blessed, he will by himselfe create peace and comfort to his people.

Hab. 3. 17, 18.

Use 2. An helpe against unsettledness in our places or callings.

To settle our hearts against the wavering disposition which we are subject unto in this Land. Sometimes the places we live in, are hard and barren, and this unsettles us, we know not how to subsist. I deny not but that one place may be better then another, more desireable, more fruitfull in it selfe. But yet the Lord promiseth, *Exod.* 20. 24. that in every place where he sets the remembrance of his Name, thither he will come and blesse his people, and what is wanting from the place, shall be made up from the Lord himselfe; He turneth a barren land into fruitfulnesse for his people, *Psal.* 107. If the places be barren wherein we live, let us be the more humble, the more fruitfull in well-doing, the more diligent in prayer, the more strong in faith: And then we shall see, that we abiding with him in the places he hath set us in, he will be with us and blesse us, so as we shall want nothing that is good.

Exod. 20. 24.

Psal. 107.

Use 3.

For direction to all such as desire to finde the accomplishment of this gracious promise of God to his people, that God will

will be from himselfe an all-sufficient good to them: this is to teach them how to walke that they may finde this blessing performed to them: let them betake themselves to God alone, and cast themselves wholly upon him. Let them make him all unto them; let them make it appeare, that they look after nothing in heaven but him, nor desire any thing in the earth in comparison of him, as *Psal.* 73. 25. And then when their hearts are taken off from these reeds and broken staves which they rested on, when it is with them as the Prophet speaketh, *Isai.* 17. 7, 8. that they look unto their maker, and not to the creature, not to their own devices and projects, but onely to the holy One of Israel, then will the Lord appeare in his glory, and will make it manifest, that from himselfe he will be an all-sufficient good to his people. Let all other things be to us as though they were not, use them as though we used them not; see a fulnesse of all things in God. Let us cast our selves upon the bounty, kindnesse, and all-sufficiency of the Lord: And then will he arise and help us, and doe for us according to our need. Imitate the practise of *Jehoshaphat*, 2 Chron. 20. when hee saw himselfe destitute of help, *Our eyes* (saith he) *are unto thee, O Lord, wee know not what to doe.* Let the Lord see that our hearts are withdrawn from the creature, and those helps which we leaned upon, and that we doe faithfully relie upon him; and then will he ride upon the heavens for our help, as *Deut.* 33. 26. and say, This is a people that will not lie, they have cast themselves upon mee, and therefore I will not faile them nor forsake them; I will be an all-sufficent good unto them.

The more we relie on God alone, the more will he be all things to us from himselfe.

Psal. 73. 25.

Deut. 33. 26.

For comfort unto godly and faithfull parents, that having come over hither, have here spent their estates by which they might have provided comfortably for their children; they have come hither for the name of Christ, that they might enjoy him in the means of his worship, and though they do here find grace and mercy from the Lord, and a spirituall advantage to their souls, yet they meet with losses, troubles, and straits for the outward man, that they can now doe little for them. What shall parents now doe? What shall children doe? Here is comfort, look to the all-sufficient God, that from himselfe will be all in all to his people. Though there be no blessing in the hand

Use 4. A stay for poor parents.

of the Parent, yet there is in the hand of the Lord. What he would have done for the children by the hand of the Parents, he will now doe it from himselfe by his own hand. It is said of
Gen. 25. 11. *Isaac*, that after the death of *Abraham* God blessed him, *Gen.* 25. 11. If *Isaac* prosper whiles *Abraham* lives, he might seem to be upholden by the substance of his father. But when *Abraham* was dead, then it was evident that the blessing upon *Isaac* came from the Lord: So whiles the Parents estates continue, children might seem to be enriched by them; but when their fathers estates are wasted, and come to nothing, and yet the children are provided for, and prosper, then it appeares to be from the Lord. Let therefore both parents and children depend upon him, and live by faith in him, who will be a Father to them, an all-sufficient good to those that trust in him.

CHAP. V.

The third particular, That God will be above and over his people.

3. NOw to the third and last particular in this promise, *I will be your God.* To be God, implies soveraignty and superiority over all, *To be over all*, as *Rom.* 9. 5. and
Rom. 9. 5. Ephes. 4. 6. *above all*, as *Ephes.* 4. 6. This therefore is also comprehended in the promise, That he will be God over us and above us, to rule us, to command us, to direct and order our wayes for us. That though he do advance and set us up on high, when he takes us into covenant with himselfe, as *Deut.* 26. 18, 19. yet so, as that he will be Lord and God over us, as *Pharaoh* said to *Joseph*, when he advanced him to that high honour, *Yet* (saith he) *on the Kings Throne I will be above thee*: So though
Gen. 41. 40. God do lift up his people by entring into covenant with them, so that all the world are but servants to minister unto them for their good, yet will the Lord still retain his soveraignty over them, and be exalted above them. As he will be above all his enemies in that wherein they deale proudly (as he was above the Ægyptians, *Exod.* 18. 11.) to breake them in pieces with a rod of Iron: So he will be above his own people to rule them

God will be over and above his people.

with

with a golden Scepter. And this is a bleſſing of the covenant of grace. Now this benefit implies theſe things:

What this promiſe containes in it.

First, That the Lord will bring his people from under the power and dominion of other Lords which have gotten the ſuperiority over them, and bring them into ſubjection unto himſelfe alone, ſo that whereas they might ſay concerning the time before, as *Iſai* 26. 13. *Other Lords have had dominion over us beſides thee*, yet now they ſhall rule over them no more, but they ſhall be ſubject to him onely. Hence (ſaith the Lord, *Joel* 3. 3, 4. &c) *They have caſt lots for my people, &c. And what have you to doe with me, O Tyre and Zydon, and all the coaſt of Paleſtine, will you render mee a recompence? &c.* The meaning is, as if God ſhould ſpeak to the enemies of his Church, You have trampled upon my people, and dealt cruelly with them, and this you have done in revenge againſt me, becauſe I have plagued you. Will you thus recompence me? I will break you in pieces, and deliver my people from under your power. As a King when he maketh a covenant with a people to be King over them, he then covenants with them to ſave them out of the hands of all their enemies, to ſuffer no foraigne power to tyrannize over them: So it is here, the Lord promiſeth that no tyrant ſhall rule over his people, neither ſinne, nor Satan, nor the world, nor the luſts of their own hearts, but he himſelfe will rule over them.

1. Bringing us from under the power of other Lords.

Joel 3. 3. 4.

2. When he hath delivered us from our enemies, then he will be God over us, to command us, and appoint us what wee ſhall doe to pleaſe him. Though he communicate himſelfe to us in all his goodneſſe, grace, and mercy, yet he will not loſe his ſoveraignty over us. In *Exod.* 4. 16. *Moſes* was called a God unto *Aaron*, becauſe he was to command, appoint and direct *Aaron* in all, and *Aaron* was to execute all according to the direction received from *Moſes*: So the Lord he is to be God over us, that wee muſt neither ſpeak nor do, but according to the command of God. As a man when he maketh a covenant of marriage with a woman, he covenants with her to be her head to rule her, that ſhe ſhall be ſubject to him to pleaſe him; or as when a man hires a ſervant, &c. So when the Lord takes us into covenant with himſelfe, it is that we ſhall be his ſervants to doe his will, pleaſure, and commandement. When *Iſaac* ſent away his ſon *Jacob*

2. Giving us our charge to attend.

Exod. 4. 16.

to *Padan Aram*, hee *blessed him*; but withall, he *gave him a charge*,
Gen. 28. 1. 6. *Gen.* 28. 1. 6. in both verses, the blessing and the charge are mentioned together: So when the Lord giveth this *blessing* to us,
Num. 9. 19. 23 Josh. 22. 3. That he will be our God, *the charge goeth with it*; see that you keep the charge of the Lord your God, and that you doe whatsoever I command you.

3. Subduing our stiffe spirits. Isai. 48. 4.

3. Because the Lord knows, (as he speaks himselfe, *Isai.* 48. 4.) that we are obstinate, and our neck is an Iron sinew, &c. and are ready to say, as *Jer.* 2. 31. *Wee are Lords, wee will not come at thee, we will have none to command us*: Therefore the Lord promiseth this also, (when he saith, *I will be a God over you*,) that he will subdue the rebelliousnesse of spirit that is in us, and the stoutnesse of our hearts, that he will bend and bow these stiffe necks of ours, and make us pliable to his will in all things. He will subdue our rebellions, *Mic.* 7. 19. He will over-rule our unruly, proud, and presumptuous spirits, and cause us to keep his Statutes and Commandements to do them. This the Lord promiseth, *Ezek.* 20. 33. *As I live, saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury powred out, will I rule over you.* These words are a promise of grace, that though *they* had other purposes in their minds, *they* were thinking to goe after their Idols, and to become as other Countries, serving wood and stone, as *vers.* 32. yet saith the Lord, it shall not be so, I will over-rule these sinfull Idolatrous hearts of yours, & you shall not serve these false Gods which you are doating upon, but I will bring you unto my selfe, and you shall serve mee. And this exposition is confirmed by the 34, 37, 38. verses compared together. I will bring you into the wilderneſse, and there plead with you face to face, and there make you ashamed, and I will make you passe under the rod, and bring you into the bond of the covenant, and purge out from among you the rebels, &c. This is therefore a promise of grace. There is indeed one word which seems to favour another interpretation given by some, as if God did herein threaten a judgement, because he saith, I will rule you *with wrath powred out*, vers. 33. But this doth not hinder, but the words may be taken up as a promise of grace. For the wrath here threatned, may be intended against the Countries into which they were scattered, and who held them in

Ezek. 20. 33. expounded.

in bondage, as *verse* 34. or else it may be extended to the hypocrites and reprobates amongst themselves, whom the Lord would separate and cut off from them, as *verse* 37. 38. God might threaten wrath to them, though he extend grace and mercy to his owne people. Or if it be understood of the judgements which he would execute upon his own people taken into covenant with him, yet this makes nothing against the interpretation before given. Because the Lord doth by his corrections, in which he shewes himselfe angry with his people, subdue their stout hearts, and over-power their rebellious natures, and make them submit themselves unto him, hee maketh those messengers of his wrath to become meanes of good unto his people; he lays his yoak on them to tame their unruly spirits. Thus saith the Lord concerning *Solomon*, 2 *Sam.*7.14. That he did sin against him, he would correct him. And is said, 1 *Kin.*11.9. that God was angry with *Solomon*, and he powred out wrath against him, stirring up adversaries to trouble him. And so in 2 *Chron.*19.2. the Prophet tels *Jehoshaphat*, wrath is upon thee from the Lord, and that fury mentioned in *Zach.* 8.2. is applyed to the Jewes. God was first wrath with them, thereby to bring downe their stout hearts, and then to comfort them. A Father rules over his children in love and tender compassion, & yet by reason of their unruly disposition, he is sometimes forced to shew himselfe angry with them by some sharpe corrections: So it is with the Lord in the rule that he exerciseth over his people. Therefore though we do restraine the wrath powred forth, to be upon his owne children, yet it may be a promise of grace that the Lord will by means thereof bring under and over-rule the stubbornesse of their hearts, and governe them with a mighty hand, whether they will or no. Thus he over-ruled the spirit of the Prophet, *Ezek.*3.14. that though he had no mind to preach to the Jews, being such a rebellious people, yet the hand of the Lord carried him to the performance of it with indignation of his owne spirit which was against it. Ezek.3.14.

4 When he hath subdued our spirits unto him, and brought us to submit unto his will, then he he will be God over us, to teach, instruct, and direct us in the way wherein we should walke. 4 Giving us direction by his owne voyce.

walk, that if either ignorance or heedlesnesse do turn us out of the way, then the Lord guides us into the right way wherein we ought to walke, as *Isai.* 48.17. And this he promiseth to doe, *Isai.* 30.21. *You shall hear a voice behind you, &c.* we are apt to heare and passe by, as though we heard not, therefore the Lord is said to call after us, as one that speaks behind us, and cries to us, Ho, Ho, you are out of your way, this is the way, &c. This also he promiseth, *Psal.* 25.9.12. that when he hath once meekned our crosse spirits, and made us willing to obey him, then *he will guide us in judgement, and teach us the way which himself chuseth for us.*

Psal. 25. 9. 12.

Thus to be under Gods government, is a great blessing.

And thus the Lord will be God over his people, a God above them, as a Prince is over his people, an husband over his wife, a father over his children, a master over his servants, or a shepheard over his flock, to rule and order them according to his own minde. And this is no small benefit and blessing of the Covenant. For look as it is for the good of a people to be under the government of a gracious King, the good of the wife to be under the government of a prudent husband, the good of a child to be under the government of a godly father, and for the good of the flock to be under the guidance of a skilfull shepheard: So it is for the good of the people of God, that he will be pleased to be a God over them, and that he will not leave them to the rebellious lusts of their own hearts. This is a rich blessing of the covenant of grace. As it is said of *Solomon*, that because the Lord loved *Israel*, therefore he gave them such a King, 2 *Chron.* 2. 11. So because the Lord loveth his people that he taketh into covenant with himselfe, therefore he will be King over them to rule and govern them. Hence the Prophet joynes these two together, *Isai.* 49. 10. God that hath compassion upon them, will lead them: hee out of compassion taketh the guidance of his people upon himselfe. When he will manifest his wrath against a people, then he suffers them to walk after their own wills; but here is infinite grace and mercy, when he taketh them into his own government. Consider this in a few particulars.

Isai. 49. 10.

First, consider what power we are under by nature, wee are under the dominion of cruell tyrants; Satan the God of this world

world is Lord over us, and we are holden under his power, who labours to make a prey of our ſouls, *Epheſ.* 2. 2. *& Acts* 26. 18. Now what a bleſſed change is this, to be brought from under his power, and to be tranſlated under the government of the gracious God? Epheſ. 2. 2.

Secondly, conſider how unable we are to guide and governe our ſelves, as *Jer.* 10. 23. *It is not in man to guide his own way.* The beſt ſouls would wander into the way of eternall perdition, if they were left unto themſelves. And therefore when the Lord will become our guide to lead us in the way of life, what a benefit and mercy is it? It is a benefit to a traveller that when he is ready to miſſe his way, then he meets with a guide to direct him, how much more when we are ready to miſſe the way to eternall life? We are as ſheep, a fooliſh creature, which is apt to wander; and this *David* found, *Pſa.* 119. 178. and therefore prayes to the Lord to *lead him.* Jer. 10. 23. Pſa. 119. 178.

Thirdly, as we are not able to guide our ſelves, ſo there is no other creature that can guide us aright unto life, as the Lord ſpeakes, *Iſa.* 51. 18. *There is none to guide her among all the ſons which ſhe hath brought forth, &c.* They may perhaps guide our feet, but our hearts will be erring and wandring ſtill, as the Iſraelites, though they had *Moſes* himſelfe that great Prophet, to guide them and ſhew them the good way, yet they erred *in their hearts, Pſal.* 95. 10.

Fourthly, conſider the peace accompanying and following the guidance of the Lord, *Jer.* 6. 16. *Aske for the old paths* (ſaith the Lord) *which is the good way, and you ſhall finde reſt to your ſouls.* Who can expreſſe the ſweet peace of the people of God, when their hearts are framed to a willing obedience to the guidance and government of the Lord? Whereas when they are led by themſelves, and their owne hearts, then there is nothing but confuſion and diſturbance. It is a miſery that cometh upon a people, when God will not guide them, but withdrawes his government over them. When there was no King in *Iſrael*, then they had many miſeries, many troubles; much more is it ſo in ſpirituall regards, when God leaves us to the wandrings of our own hearts, how many miſeries and ſins are we ſubject unto? This was their curſe, *Rom.* 1. 24. to be given up unto themſelves,

Rom. 1.24. ſelves, and then they ran into all manner of wickedneſſe. And this was the miſery of the *Gentiles*, *Act.* 14.17. that God ſuffered them to walke in their own wayes. Hence the Church complains, *Iſai.* 63. *laſt. We are as they over whom thou never bareſt rule*, as it is in the old tranſlation; when they had complained before how they had erred from the wayes of God, their hearts had been heardned from Gods feare, now they ſhut up all in this, *We are as they over whom thou never bareſt rule*, there is the miſery they complaine of. Or if we read the words as the new tranſlation renders them, it is all one in effect: *We are thine, therefore bow our hearts to the feare of thy name. They*, that is, our adverſaries (as *verſe* 18.) *were a people over whom thou never bareſt rule*, they are a forlorne and forſaken people; this the Church lookes at as their enemies miſery. Therefore it is the bleſſing of the people of God, when God will take them into his government.

Acts 14.17. Mal. 63. laſt.

Uſe 1. Think not the covenant of grace gives any ſinfull liberty.

Seeing this is one of the bleſſings of the covenant of grace, to have God above us and over us, to guide and rule us, this muſt teach us when we enter into covenant with God, not to count our condition then a ſtate of liberty, as if we might then walk after our owne deſires, and wayes, as if there were none to command us and rule over us. Indeed, there is a ſpirituall liberty from our enemies, but there is ſubjection required to the Lord. We muſt not look onely after gifts, mercies, kindneſſes, pardon, and ſuch tokens and pledges of grace, but looke alſo for this, to be under God, and to ſet up him on high to be a God and Lord over us; And let us not count this our miſery, but our bleſſednеſſe, that we are brought under his gracious government. Herein the Lord ſheweth his marvellous kindneſſe, that he will take the care of us. Would we not wonder to ſee ſuch a Prince as *Solomon*, to take his ſubjects children to tutour them and traine them up under him? Now we are but poore ants and wormes upon earth, but the Lord of heaven offereth to take the government of us upon himſelf; This is infinite mercy; whether would our unruly hearts carry us? if he ſhould leave us to our ſelves? Who is there that hath and experience of the ſinfull evils that are in his heart, but will acknowledge this to be a benefit, that the Lord ſhould rule over him

him with an out-ſtretched arme? If God leave *Hezekiah* but a little, how is his heart lift up with pride, ſo that he muſt have a Prophet ſent to him on purpoſe to humble him? If God leave *David* to himſelfe, to what evils is he not ready to fall? And is there not the ſame ſpirit in us? The more contrariety and oppoſition that there is in us to the will of God, the greater mercy it is that he will be King over us. Learne therefore to count it no ſmall bleſſing, and when God beginneth with us to overrule the rebelliouſneſſe of our hearts, and to bring them into order, take heed that wee ſpurne not with the heele, nor lift up our ſelves: But let us humble our ſelves, and ſubmit our ſelves to him, that he may take the guidance of us into his own hands. Heare the rod and kiſſe it, and take it as a mercy, that he is pleaſed to take the care of us, to correct our wandrings, and bring us back into the wayes of our own peace. Take heed of walking contrary, leſt he ſay to us, as to the *Iſraelites*, that *he will reigne over us no more.*

Uſe 2. Hereby try, whether wee be in Covenant with God.

For tryall and examination, whether we be a people in Covenant with God, and have taken him to be our God; For if God be our God, then he muſt be God over us, and above us, he muſt rule us, and we muſt be ruled and governed by him.

Queſt.

How may we know that the Lord hath taken us into his government, and that we are ruled by him alone?

Anſw. The Lords government makes a willing people.

By theſe foure things we may know it.

First, Where the Lord ſets himſelfe over a people, he frames them unto a willing and voluntary ſubjection unto him, that they deſire nothing more then to be under his government, they count this their felicity, that they have the Lord over them, to governe them. As the ſervants of *Solomon* were counted happie that they might ſtand before him, and miniſter unto him; ſo it is the happineſſe of Gods people, that they are under him, and in ſubjection unto him: The Lords government is not a *Pharaoh*-like tyranny, to rule them with rigour, and make them ſigh and groane, but it is a government of peace; he rules them by love, as he firſt wins them by love. He conquers them indeed by a mighty ſtrong hand, but withall he drawes them by the cords of love. He overcometh our evill with the abundance of his goodneſſe; therefore his ſpirit, though ſometime it be cal-

led a *ſpirit of power*, yet it is alſo a *ſpirit of love, joy, and peace*; though the ſpirit put forth his power in vanquiſhing our *enemies* that held us in bondage, yet it overcometh *us* by love, making us to ſee what a bleſſed thing it is to have the Lord to be over us. Thus when the Lord is in Covenant with a people, they follow him not forcedly, but as farre as they are ſanctified by grace, they ſubmit willingly to his regiment. Therefore thoſe that can be drawne to nothing that is good, but by compulſion and conſtraint, it is a ſigne that they are not under the gracious government of the Lord God.

It frames to univerſall obedience.

Secondly, If God be God over us, governing us by the government of his grace, wee muſt yeeld him univerſall obedience in all things. He muſt not be over us in one thing, and under us in another, but he muſt be over us in every thing; Gods authoritie is caſt away by refuſing obedience to one Commandement, as well as by refuſing obedience unto all. His authoritie is ſeene in one, as well as in another. And he that breaketh one, doth in effect breake all, as *James* 2. 11. When God cometh to rule, he cometh with power, to caſt downe *every ſtrong hold*, and *every* high thought that is exalted againſt the power of Chriſt. He cometh to lay waſte the whole kingdome of ſinne, all muſt downe, not a ſtone left of that *Babel*. The Lord will reigne in the whole ſoule, he will have no God, no King with him. And therefore herein looke unto it, if he be God over us, he alone muſt rule over us, and no other with him. Conſider whether Gods dominion hath its full extent in us; whether there be not ſome corruption which thou deſireſt to be ſpared in: Canſt thou give up thy ſelfe wholly to the power of grace, to be ruled by it? Canſt thou part with thy *Abſalom*, thy beloved luſt, and be content that God ſhould ſet up his kingdom in thy whole ſoule? Then is God over thee, and thou in covenant with him. But if thou canſt not ſubmit that the life of ſome darling luſt ſhould goe; if there be any ſinne that is dearer to thee, then to obey God; if thou haſt thy exceptions, and reſervations, and wilt not yeeld univerſall obedience, then art thou an alien from God and his Covenant; God is no God unto thee, nor art thou one of his people.

James 2. 11.

It carries us above our ſelves.

Thirdly, Where the Lord governeth and ſetteth up his kingdome

dome over the ſoule, he carries & lifts up the heart to an higher pitch, and above that which fleſh and bloud could or would attaine unto. And that both in the things themſelves, & the ends which they ayme at in them. He makes a man undertake ſuch things as his own heart would refuſe and turne from; as *Ezek.* 3.14. he was very backward to preach to the *Jewes*, and yet when he ſaw it was the Lords mind, he ſubmitted. So *Paul* (*Rom.* 15.20.) *enforced himſelfe* to preach the Goſpel, yet it was not a conſtrained force, but the love of Chriſt conſtrained him, 2 *Cor.* 5. So *Moſes*, though at the firſt very loath to goe to *Pharaoh*, yet when the power of grace prevailed in him, he contends with *Pharaoh* as with his equall in the cauſe of God, and would not yeeld to the fiercenes of the King, not for an hoof; ſo though he fled from the ſerpent at the firſt ſight, yet at Gods commandement he taketh it up in his hand. This alſo we ſee in *Abraham* when he was commanded to ſacrifice his own ſon, though he loved him, yet he loved God more, and therefore obeyed, which nature alone could never have done. In all theſe they wrought againſt the ſtreame, doing that which fleſh & bloud could never have done. Againe, the power of Gods grace in his government lifts up the ſoule to higher ends and aymes, then fleſh and bloud can attain unto. The kingdome of Gods grace, is called *the kingdome of heaven*, his aymes and ends are on high, not earthly but heavenly; his government is an heavenly regiment, the Lord governeth the hearts of his people to the ſame end which he hath propounded to himſelfe. Gods ends & our ends meet in one, which is the glorifying of his Name. This putteth the difference between all formall hypocrites, and thoſe that are ruled by the ſpirit of grace: hypocrites are ruled by their own ſpirit, & they never ayme at higher then their own ends, their own honour, credit, profit, &c. Though their *actions* may be *ſpirituall*, yet their *ends* are *carnall*; but when God taketh the heart into his guidance, then he maketh us to ſet up him as higheſt in the throne, and all is done for his honour. It makes a man to uſe and imploy himſelfe, wiſdome, ſtrength, riches, credit, and eſteeme in the Church, & all for God, not for himſelfe; God is his laſt end in every thing, as moſt worthy to be glorified by all. Indeed a man in Covenant with God may do many things for himſelfe,

1. In the things wee doe. Ezek. 3. 14. Rom. 15. 20.

2 Cor. 5.

2. In the ends we ayme at. Matth. 13.

A difference between hypocrites and true Saints.

How a Christian may seeke himselfe.

aymlng at the furtherance of his own good both spirituall and temporall, and also ayme at the good of other men, but this is not in opposition, but in subordination to God and his glory; that last and maine end must sway all other ends. Nothing must be done to crosse and hinder his glory; this is the government of Gods Grace. Consider how Gods Spirit guides thy heart to those things, and aymes, that flesh & bloud cannot at all reach unto; for if thou hast onely thine own end and ayme, then thou art thine own, and not under the government of God.

Gods government brings inward peace. Rom. 14. 17.

Fourthly, The government of Gods grace causeth the peace of God to lodge in that soule in which it ruleth. *Rom.* 14. 17. *The kingdome of God is righteousnesse, peace, and joy in the holy Ghost.* Grace and peace goe hand in hand; There is a reigne and rule of grace, *Rom.* 5. 21. And so there is of peace, *Col.* 3. 15. As under the reigne of *Solomon*, there was abundance of peace, so there is under the government of Christ, he is the King of *Salem*. And the more the soule is subjected unto his government, the more peace it finds. And that may be seene in these two things.

Rom. 5. 21. Colos. 3. 15.

First, In the dispensations and administrations of Gods providence, though things go crosse against us, we meet with many troubles, Gods providences seeme to crosse his promises, yet there is peace to the soule in it; therefore saith Christ, *Joh.* 16. last. *In the world you shall have trouble, but in mee you shall have peace.* Certain it is, that if ever our hearts be out of quiet, it is because there is some sedition and trayterous conspiracy, which hath been rising up against the kingdome of Christ, and this workes trouble; but where the soule is subjected to the regiment of grace, it maketh it to rest in peace; In all wrongs, injuries, and crosses, it knows the Lord will right them; In all wants, it knows that he will provide; In all kinde of tryalls, that he will with the temptation give an issue in due time. But the heart that is unsubdued to Gods kingdome, is ready to fret against God, and sit downe discontented when any thing crosseth him.

Secondly, As it resteth in peace under the dispensations of Gods providences, so it rests in peace in regard of the spirituall enemies of our salvation, which fight against our souls. Whatsoever threatens our ruine, the soule shrowds it selfe under the wing

wing of the Almighty, & concludes with the Prophet, *Isa.*33.22. *The Lord is my Judge, he is my King, and he will save me.* Let us examine our selves by these things, and we may see whether we be under the government of God, and so whether we be in Covenant with him.

Use 3. How to get helpe against our unruly corruptions.

This may serve for a rule of direction, and withall for a ground of consolation to the Lords servants; when they feel the strength of their corruptions working in them, and their lust prevailing against them, that they make them groane, and cry with *Paul, O wretched man that I am, &c.* when they find themselves foyled again and again, and can get no help against those evils, let them fly to this promise of grace; let them lay this promise of the covenant before them, and remember what the Lord hath said, *I will rule over you with a mighty hand*, Ezek. 20.33. Remember the Lord of his promise, and claime it, that it may be made good unto thee. And say, Lord, thou hast promised, that thou wilt rule over me; why is it then that these tyrants rule and reigne in my soule? why doth unbeliefe, pride, worldlinesse rule? Thus make we our refuge to the throne of Grace, and then as the Lord will fulfill the other promises of his covenant, so he will also fulfill this, and will rule us by his Grace; he will come and plead the cause of his people against all their enemies, and say as *Isai.*52.5, *What have I to doe here, that my people are taken away for nought? they that rule over them make them to howle, &c.* His meaning is as if he should say, What doe you meane, *Ægypt*, and *Assur*, to trouble my people, that you put me also to trouble in rescuing them? let them alone, or else I will make you feel my power, &c. So it is in the enemies of our souls, when we are forced to howle unto God, by reason of the bondage of our corruptions, he will set us free, he himselfe will be a God over us, to rule us by his Spirit.

Ezek 20.33.

Isai.52.5.

Use 4.

This being one of the blessings of the covenant of Grace, to have God to be Lord over us, let us then all be admonished to give up our selves to the regiment of his grace, as the *Macedonians*, 2 Cor.8.5. *They gave themselves to the Lord.* The Lord gives himselfe to us, good reason that we should give up our selves to him. O happy day, when the soule is perswaded to give up

2 Cor.8.5.

it

it selfe into such an hand! Thinke it enough that ye have spent the time past in the service of sin and Satan, those cruel
1 Pet.4.3. Lords which you have obeyed, 1 *Pet.*4 3. and now for time to come give up your soules to him, that is ready with stretched out armes to receive those that come to him. When God cals to us to returne, then let us answer, *Behold we come unto*
Jer.3.22. *thee*, Jer.3.22.

And for a motive, consider,

First that though you may stand out against the government and authority of Gods grace, yet you cannot resist the government of his power, but there the Lord will be above you, as he
Exod. 18.11. was above *Pharaoh* and the *Ægyptians*, Exod.18.11. He thought to have been above God, and to have kept the children of *Israel* in bondage, but wherein they dealt proudly he was above them; If thou wilt not be subject to his grace, yet thou shalt be subject to his power; which no creature can resist, therefore all the while that thou standest out against the government of Gods grace, thou dost but spurne against the prick which is hard to do.

Secondly, Looke at this as one of the great blessings of the Covenant, to be under the Lords government and guidance; Is it not better to be under the government of the blessed, holy, gracious, and mercifull God, then under the uncleane, wicked and cruel enemy Satan the Devil? But it may be some will say, they will be under neither; but that cannot be, there are no more spirituall regiments in the world; he that is not subject to the government of Gods grace, is a subject to the Devil; what a glorious priviledge is this, that a Christian may say, that no creature, nor Angel, nor Devil, nor sin, hath power over him, but God alone? This is even to be a King upon earth; Let every soule therefore be exhorted to come under this government, and let us not doe as the *Israelites*, 1 *Sam.*8.7. who
1 Sam.8.7. cast off God from being their King. Cast not of the Lord, lest he cast off you, and you become a reprobate people, but if you will be your owne men, you will not have God to be over you, if it seem evill unto you to serve the Lord, then choose you whom you will serve, go every one and serve his own Idols,
Ezek.20.39. as *Ezek.*20.39. and walke after your owne counsel, but with-

all

all remember what *Samuel* told the *Iſraelites*, that if they would have a King, they ſhould at laſt cry out for the King that they had choſen; ſo you, that will not have God to rule over you, but your owne luſts, you will cry out one day and howle for the King that you have choſen, and you ſhall then know the difference beeween the ſervice of the Lord, & of the God whom ye have obeyed. Come in therefore and ſeek the Lord, and give up your ſelves to be his people, that he may raigne over you; come within the Kingdome of his grace here, and he will prepare a Kingdome of glory for you hereafter. Thus much of the firſt and greateſt bleſſing of the Covenant of grace, *I will be your God.*

CHAP. VI.

The ſecond great benefit, viz. forgiveneſſe of ſins.

THe ſecond bleſſing of the covenant followes, which is, that the Lord promiſeth to his people the pardon and forgiveneſſe of ſins, as is expreſſed, *Jer.* 31. 34. *I will forgive their iniquity, and remember their ſin no more.* By this promiſe the Lord takes away that great ſcruple and feare that might fill the hearts of his people, as thinking that the greatneſſe of their ſins would exclude them from ever having benefit by the former promiſe; for if the ſoul hearing ſuch a promiſe revealed, *I will be your God*, ſhould now reply and ſay; Yea, he will be the God of the juſt, as of *Abraham* and ſuch as have not ſinned againſt him, but I have ſinned, and my tranſgreſſions are exceeding many, and they ſtand up as a partition wall between God and me, how can he then be a God to me, or communicate himſelf and his goodneſſe unto me ſo vile and ſinfull? Now the Lord in this promiſe taketh away this objection, and ſaith, I know you have ſinned, I have ſeen your rebellions againſt me, yet this ſhall not hinder, but yet I will be your God, and what ever ſins you have committed, I will do them away, and put them out of my ſight, and will be your God, and thus the Lord ſeems to anſwer his people,

2. Forgiveneſſe of ſin. Jer. 31 34. Sin ſhall not deprive Gods people of their right in God.

ple, they might say, We are unworthy; I know it, saith the Lord, that thou art obstinate, and yet ver'e ninth, *For my names sake I will defer my anger, &c.* As if he should say, In regard of thy selfe, and thy owne stubbornesse, thou deservest to be cut off, and left in thy misery, yet for my praise I will doe thee good. The sins therefore of Gods people shall not break off their interest in God, they may serve to magnifie the grace of God toward them, but shall not lessen, nor hinder it. Well therefore may this promise be reckoned amongst the blessings of the covenant of Grace, and be set in the next place to the former promise, *I will be your God.* This promise of pardon and forgivenesse of sin, is one of the great blessings of the Covenant of grace, and sounding forth nothing but *Grace and blessing; Grace from God, and blessing to us*; Grace from God, according to that, *Exod* 34.6 7. *The Lord gracious and mercifull, pardoning sin, forgiving iniquity and transgression, &c.* So it also imports kindnesse and blessing to us, as *Psal.* 32.1. *Blessed is the man, &c.* Here is grace, yea rich grace, in this promise of forgivenesse of sin, as *Ephes.* 1.7. It is grace, because nothing but grace and mercy can forgive. God is just, but it is not justice that doth pardon sin; Justice taketh vengeance for sin, it will not spare our misdeeds; but grace taketh pity and forgiveth. Againe, it is grace, because we have nothing to satisfie withall for the evils which we have done, and thereore there is the more grace to us in pardoning. Againe, there is grace in it, because God hath power in his hand to take vengeance; He doth not passe by sin, as men do offences, when they dissemble forgivenesse, because they cannot tell how to be avenged, and yet carry rancor and malice in their hearts, but God forgives, though he hath power to destroy and take vengeance, as *Deut.*32.35. He is able to destroy, *Matth.*10.28. and yet chooseth to forgive. Hence *Exod.*34.6. the Lord joynes these together, *strong* and *gracious*, &c. This shews him to be gracious, that he is strong and yet pardoneth; There is infinite grace shines forth in forgiving the sins of men; And this will appear if we consider these things.

This is one of the great blessings of the Covenant.

Exod 34.6,7.

Psal.32.1.

Ephes.1.7.

Here is rich grace in this blessing.

Deut.32 35.

Mat.10.28.

Exod. 34.6.

Sin is of a provoking natu-

First, Consider the nature of sin, which is a kind of wrong-doing unto God, there is injurious provocation in it, provoking

king the jealouſie of the mighty God. As if a wife ſhould wrong her husband by forſaking him, and joyning her ſelf to another man, how could ſuch a wrong be recompenſed? Yet ſuch wrong we doe unto God: for in every ſin we commit, there is a turning unto the creature, and forſaking the Creator. Here is grace therefore in forgiving ſuch injuries, as *Jer.*3.1. *If a man put away his wife, and ſhe become another mans, will he returne to her againe? &c. But thou haſt plaid the Harlot with many lovers, yet returne unto me ſaith the Lord.* Wherein doth grace and kindneſſe appeare more then in paſſing by wrongs? It is an eaſier thing to ſhew many courteſies and benefits to one that never wronged us, then to forgive one petty injury; yet here is the grace of God unto us, &c.

Its againſt the Lord himſelf.

Secondly, Conſider againſt whom your ſinnes have been committed, and that will ſet forth grace more: They are not committed againſt man alone, but againſt the Lord. Now a Prince will ſometimes forgive a treſpaſſe againſt a common ordinary ſubject, but that which is againſt their owne perſon they ſeldome ſpare. Our ſins are againſt God, 1 *Sam.*2 25. and yet he paſſeth by ſuch tranſgreſſions. This is abundant grace.

1 Sam.2.25.

Sin forgiven to us enemies, not to Chriſt the Son. Rom.8.32.

Thirdly, Conſider to whom ſin is forgiven, and to whom it is not forgiven: It is forgiven to us that were enemies, but not to his owne deare Son when he came to be a Mediator between God and us. He could not have one ſin forgiven him, God would not ſpare him, *Rom.*8.32, but took the full ſatisfaction of ſin from him; but yet he ſpareth us that were enemies. Here is grace indeed.

Gods forgiving is firſt free. Rom.3.24,25 Iſa.48.9.11.

Fourthly, Conſider the quality of the Lords forgiveneſſe both in the *freeneſſe* and *fulneſſe* of it: he forgiveth *freely*, as *Rom.*3.24,25. *Being juſtified freely by his grace, &c.* Hence ſaith the Lord, *Iſai*, 48.9.11. *For my Names ſake will I defer my anger, &c. For my owne ſake will I doe it: for how ſhould my name be polluted? and I will not give my glory to another.* I will doe it freely: for if I ſhould take any ſatisfaction from thee, I ſhould pollute my Name, and darken the glory of my grace, and give it to thee, that thou wouldeſt thinke that thou wert pardoned for thy ſacrifices and thy goodneſſe. The ſin that God,

pardoneth, he doth it freely for his praiſe ſake. Papiſts may talke of their ſatisfaction to God for their ſins, but theſe are but the words of men, and they cloud over the glory of Gods grace, and take the glory of God to themſelves. But upon ſuch termes God will never forgive. Amongſt men though one have offended another, yet the conſideration of former or after courteſie may deſerve to have ſuch an offence paſſed by: but it is not ſo with God. Nothing that we can doe, can plead any ſuch worth; his forgiveneſſe is free, as *Iſai.* 43.25,26. *I am he*
Iſai.43.25,26. *that blotteth out thy tranſgreſſions for my owne ſake; Put me in remembrance,* (ſaith the Lord) *let us plead together*: whereas we are ready to thinke, that it is not onely for his owne ſake, but alſo for our ſakes, for ſomething which we have done, that he forgives our ſins. The Lord taketh this away, and ſaith, Come, and remember me now, and tell me what it is that I ſhould pardon thee for, the Lord looketh at nothing in that ſoule which he pardoneth, but onely at his owne praiſe: he doth it
2 Full. freely. Againe, as God doth it freely, ſo he doth it *fully*: his forgiveneſſe is a full forgiveneſſe; hee putteth away all our ſins, old, new, great, ſmall, guilt and puniſhment, ſo that the ſins of Gods people are before God, as though they had never been committed, never to be required at their
Hoſea 14.2. hand. The expreſſions the Scripture uſeth here, are very excellent; it is called, *a taking away our iniquities*, Hoſea 14.2. *The blotting out of ſins*, Pſal.51.9. taken from debt-books, that when the debt is paid, then they blot it out of their book: ſo God when he pardoneth, he blots out our tranſgreſſions, that he never meanes to call us to account fro them.

Sometimes it is called, *the putting them away as a miſt*, or as a cloud which is made to vaniſh by the Sunne, and is no
Iſai.44.22. more ſeen, *Iſai.*44.22. It is alſo called, *a caſting of them behind*
Iſai.38.17. *the back*, *Iſai.*38 *a caſting of them into the bottome of the Sea*, *Mich.*
Mich.7.18. 7.18. that they ſhall be buried never to riſe againe. It is cal-
Pſa.32.1. led, *a covering of our ſinnes*, that they cannot appeare in his preſence, nor be ſeen of him any more, *Pſal.*32.1, and the 85.2.
&85.1. Yea, they are ſo hid and covered, as that the *Lord ſees no*
Num.23.21. *iniquity in Jacob*, *nor tranſgreſſion in Iſrael*, *Numbers* 23. 21. Not meaning as the Familiſts dote, That there is no ſinne which

which the Lord can take notice of in his people; but, that though God doe ſee ſin in them by the eye of his knowledge, yet he doth not ſee them by the eye of his judgement, to lay them to their charge. Nay, the Lord will ſo far put away the ſins of his people, that if he ſhould after come and make inquiſition for ſin in them, yet there ſhall not be one found, as *Jer.* 50.20. they are paſt and gone as the waters of *Noah*, never to returne againe. If we conſider all theſe, the provocation that is in ſin, and how many they are, and againſt whom they are committed, to whom they are forgiven, and how freely and fully they are pardoned, we muſt needs ſay, Here is grace, yea riches of grace in the forgiveneſſe of ſin: It is therefore a bleſſing of grace. Jer. 50.20.

Secondly, As there is grace ſhewen from God in the pardon of ſin, ſo infinite benefit and bleſſing cometh to us thereby, *Pſa.* 32.1. *Bleſſed is the man whoſe iniquity is forgiven, &c.* This is not a promiſe of no value, but is one of the moſt great and pretious promiſes of the covenant, of more worth then thouſands of gold and ſilver. How great a benefit this is, will appear, if we conſider how great an evill ſin is which by forgiveneſſe is taken away. The greatneſſe of the one will ſet forth the greatneſſe of the other. Now ſin is the greateſt evil in the world, and that both in it ſelfe, and to us. Forgiveneſſe of ſin a great benefit. What an evil ſin is.

First, In it ſelfe it is the greateſt, whether we conſider it ſimply in its own nature and being: or cauſally, making evill the ſubject that it dwels in. In the former reſpect it is the greateſt evill, becauſe it is contrary to the greateſt good. God is good, he is goodneſſe it ſelfe, his will alſo is holy, juſt, and good. Now nothing is ſo contrary to God, and to the goodneſſe of his holy will, as ſin is: this croſſeth the holineſſe of his will. And as for the other, if we conſider ſin cauſally, what is it which makes the creature evill (as we read of evill Angels, *Pſa.* 78.49. and of evill men, 2 *Tim.* 3.13.) Whence is it that they are become evil? It is only by ſin, they were created good, but ſin hath corrupted them and made them evill. And that which makes other things evill, muſt needs of it ſelfe be much more evil. Take away the ſin from Devils, and they are good; they are evill onely by ſin. In it ſelfe. Pſal. 78.49. 2 Tim. 3. 13.

To us.

Secondly, But that which more neerly concerns the point in hand, is to consider, how sin is the greatest evill unto us, and that appears.

It is sin onely that separates betwixt God and man. Rom. 8 35, &c. Heb. 11. 37, 38.

First, because it is sin, and sin only, which excludes us from God, and makes a separation between God and us. Poverty, reproach, sickness, &c. these are evils, but they are not such evils as are able to separate us from God, *Rom. 8. end.* God was with *Joseph* in prison, with *Jeremiah* in the dungeon, with those that wandred up and downe in wildernesses in sheep-skins, and goats-skins, being afflicted, destitute and tormented, but sin is as a partition wall betwixt God and us, it separates betwixt us and our God, *Isai.* 59. 1, 2. Sin breeds an alienation and strangenesse betwixt us, so as till sin be taken away, there can be no communion betwixt God and us. But now by the forgivenesse of sin, this partition-wall is pulled down, so as we have free accesse unto God, and may come into his presence, and behold his face, and stand before him, being accepted in his beloved. Now by the forgivenesse of sin we returne again unto our former estate in which we stood before our fall, before that sin had broken us off from God. Now as the Apostle saith, 1 *Joh.* 1. 3. *We have fellowship with the Father, and with his Son Jesus Christ.* In our fall sin brake off our communion with God, but by the forgivenesse of sin we have liberty to recover this our communion with him againe.

Isai, 59. 1, 2.

Sin hinders good from us. Jer. 5 25.

Secondly, sin is that which hinders all other good things from us, *Jer.* 5. 25. If we want any thing that is good for us, thank our sin for it: God is good, and ready to do good, free to communicate his goodnesse to all his creatures; why then are good things restrained from us? It is our sin which intercepts them, and cuts us short. But now when sin is done away by forgivenesse, then is the former hinderance removed: this doth as it were turne the cock which stops the course of the blessing from coming unto us, and now we recover an interest in all the good things of the world, so as *all things are ours* when *sin is not ours*, but is taken away from us.

It brings all miseries.

Thirdly, it is sin which brings all sorrowes and miseries upon us, this is that which brings sword, famine, pestilence, nakednesse, and all such outward calamities, sin is the true cause of

of all theſe. Theſe ſpring not out of the duſt, nor come by chance, but are the fruit which growes upon the forbidden tree of ſin: but let ſin once be forgiven, then are theſe things which are in themſelves evill, turned unto good unto us: *Affliction is good*, when the ſin which cauſeth it is gone and done away; one that hath his ſin forgiven, may rejoyce in affliction, *Rom.* 5. yea, he may be exceeding joyous in all tribulations, 2 *Cor.* 7. 4. When ſin, which is the ſting of every croſſe, is removed, is pulled out, then may we take up that croſſe which before wee fled from as from a ſerpent, and put it in our boſome, and not be hurt by it. Pſal. 119. 71. Romans 5. 2 Cor. 7. 4.

Fourthly, it turns good things into evill unto us: ſometimes God gives good things even to wicked and evill men, making his Sunne to ſhine, and rain to fall upon the wicked and unjuſt, *Matth.* 5. 45. But ſo long as ſinne is unpardoned, though the things be good in themſelves, yet they are not good unto them; ſin corrupts the good things they enjoy, it turns bleſſings into curſes; as the Lord ſaith in *Mala.* 2. 2. *I will curſe their bleſſings*, their health, wealth, peace, and proſperity, are as ſnares unto them to work their ruine, *Pſal.* 69. 22. But where ſin is pardoned, there is no more curſe, *Apoc.* 22. 3. Then the bleſſing returnes to the creature, and is in the creature; the rain is a *rain of bleſſing*, Ezek. 34. 26. our meat on our table a bleſſing, our proſperity a bleſſing, we are then bleſſed in all we enjoy, in all we put our hands unto, *Deut.* 15. 10. It turnes good things into evill. Matth. 5. 45. Mala. 2. 2. Pſal. 69. 22. Apoc. 22. 3. Ezek. 34. 26.

Fifthly, what an evill ſin is, and what a benefit forgiveneſſe is, we may conceive, if we doe but look on ſuch men as have felt the ſting of ſin in their own conſciences, and have felt the burthen of it lying on them: Look upon *Cain* crying out in the horror of his conſcience, *My ſin is greater then can be forgiven*, Gen. 4. Look upon *Saul*, complaining that God was departed from him; *I am* (ſaith he) *in great diſtreſſe*. Look upon *Judas* when his ſin preſſed upon his conſcience, how unable he was to beare it, very anguiſh of conſcience on earth makes him caſt himſelfe into the gulfe of hell. *The ſpirit of a man will beare his infirmity*, all outward ſorrowes, ſo long as his conſcience is at peace, free from the trouble of ſinne; but when ſinne comes and burtheneth the conſcience of a man, this none can beare. It diſquiets the Conſcience. Geneſis 4. 1 Sam. 28. 15. Prov. 18. 14.

This

This *David* found to be a burthen beyond his ſtrength, he was not able to beare it, *Pſal.* 38. 3. A ſtone is weighty, and the ſand is heavie, but ſin upon the conſcience is heavier then them both, *Prov.* 27. 3. This burthen makes the whole creation to groan under it, *Rom.* 8. And whoſoever hath felt the guilt of his own ſin lying upon him, ſuch an one will eaſily conceive what a bleſſing this is to have ſinne forgiven. By forgiveneſſe the burden is lightned, the wound is healed, the ſoule is eaſed of that anguiſh and bitterneſſe which it was in before. While our ſin was unpardoned, we looked at God as an enemy to condemne us, but now we have peace towards God, wee are reconciled, the cauſe of the enmity being taken away. All this conſidered, well might *David* ſay as he did, *Bleſſed is the man whoſe ſin is forgiven, and iniquity covered*, Pſal. 32. Now this great bleſſing God hath promiſed in his Covenant, he will forgive the ſin of his people which gi[illegible]up themſelves to walk in covenant with him. Hee will not remember againſt them their former iniquities, their ſins ſhall be as if they had never been: hee will *ſee no iniquity in Jacob, nor tranſgreſſion in Iſrael*, Num. 23. 21. he will paſſe by the ſin of the remnant of his heritage, *Mic.* 7. 18. he will remember their ſins no more: yea though their ſins be great, yet he will forgive them; though they abound, yet his grace ſhall abound much more in the forgiveneſſe of them, *Rom.* 5. 20. See *Iſai.* 43. 25. And this the Lord will doe:

Pſalm. 38. 3.

Prov. 27. 3. Romans 8.

How great a bleſſing is forgivenes which removes all theſe evills of ſinne. Pſal. 32. 1.

This great bleſſing God will make good to his people.

Becauſe

1.

Mercy pleaſeth him. 2 Cor. 1.

Firſt, becauſe mercy pleaſeth him, *Mic.* 7. It is a pleaſure to him to ſhew mercy to his covenanted people. Never did wee take more pleaſure (nor ſo much) in the acting and committing of our ſins, as he doth in the pardoning of them. He is the Father of mercy, 2 *Cor.* 1. And therefore delights in mercy, as a father delighteth in his children. It doth him good to ſee the fruit of his own mercy in the taking away of the ſinnes of his people. Hereto agrees that in *Jer.* 33. 8. where having firſt ſaid, *I will pardon all their iniquities, whereby they have ſinned againſt me*; then in verſ. 9. he ſaith, This ſhall be to me a *name of joy*, and a praiſe, &c. as implying that the Lord doth take delight in pardoning the ſins of his people.

2.

He hath purpoſed to make his grace glorious.

Secondly, it is the purpoſe which he hath everlaſtingly purpoſed within himſelfe, to make his grace glorious in thoſe whom

whom he hath by covenant given unto Christ to be saved by him; he *will have* the praise of *the glory* of his grace, *Ephes.* 1. 6. Hee will not lose this glory, he will be admired in the Saints, 2 *Thess.* 1. 10. He will make the world to wonder, when it shall be knowne what sin hath been committed by them, and pardoned by him. Gods people are called *vessels of mercy*, Rom. 9. As those therefore which are vessels of wrath, shall be full of the wrath and indignation of the Almighty, to make his wrath known in them: so the vessels of mercy shall be filled with mercy, filled up to the brim; God will have no empty vessels, all shall be full, one sort filled with wrath, the other with mercy.

Ephes. 1. 6.

2 Thes. 1. 10.

Rom. 9.

Thirdly, The Lord hath received a satisfaction to his Justice in Christ; what ever Justice could require at our hand, Christ hath satisfied for us to the utmost farthing. So that now Justice cannot complaine, though that sin be forgiven unto us, because it was fully punished in Christ.

3. Justice is already satisfied in Christ.

Fourthly, if the Lord should not forgive the sinnes of his people which believe on Christ, Christ his sufferings should be in vaine. To what end was it for him to suffer, the just for the unjust? Why was the chastisement of our peace laid upon him, if wee should also suffer for our own sinnes? God would never have laid our iniquities upon him, but that he intended to forgive them unto us.

4. Else Christ should suffer in vaine.

Fifthly, There is no other way to have sinne done away, no other meanes to get free from sin, but by forgivenesse. Either God must forgive sin, or all the world must be condemned, and lie under his curse for ever. But there are a remnant, that God will save from perishing in the condemnation of the world &c.

5. There is no other way to free us from our sin.

Sixthly, The Lord hath not onely promised forgivenesse, and spoken it with his mouth, but his act & deed gives us assurance that he will faithfully performe unto us that which he hath promised, his dealing with us doth evidently declare his gracious inclination towards us, and his readinesse to forgive.

Foure other things, shewing Gods readinesse to forgive.

First, His great patience in waiting for our repentance and turning unto him, he waits for this very end, that he might be gracious, *Isai.* 30. 18.

Isai. 30. 18.

Secondly, His proclaiming of his Name, as he doth in *Exod.* 34. 6.

34. 6. *The Lord, the Lord, gracious, mercifull, forgiving iniquities*; Why doth the Lord thus proclaime his Name, and tell us openly, that he is a *God forgiving iniquities*, &c. but that we might take notice of his graciousnes towards us, and might be encouraged to look unto him for forgivenesse? Even as Kings proclaime their pardon, that they might be acknowledged to be gracious Lords.

Thirdly, His gracious invitation also assures us that he will forgive; *Come unto me*, saith Christ, *Matth.* 11. 28. If sin burthen you, I will ease you. Yea he entreats us to accept of reconciliation, and to be reconciled unto God, 2 *Cor.* 5. 20.

Fourthly, Consider his commanding of us to forgive one another; he commands other men to forgive us, which is an argument that himselfe will forgive. For, first, herein he shewes his love towards us, that he would not have the hatred of any creature to lie against us, no not so much as the displeasure of a weak man; but would have us to enjoy their love; how much lesse then will he let his own wrath lie upon us, which is infinitly more heavy then the displeasure of all the creatures in the whole world? and secondly, If he would have *us* to forgive one another, which have so little love and compassion in us, how much more will *he* forgive us, his compassion being so tender and pitifull towards the work of his own hands? These acts of his goodnesse doe confirme this unto us, that he is a gracious God ready to forgive.

Use 1. That we may get free from sin, look onely at free forgivenesse. 1 Sam. 15. Psal. 94. 7. Job 22. 13, 14. Hos. 5. 3. Amos 5. 12. Hos. 7. 2.

This lets us see the onely way to get free from the guilt of our sin, which lies upon us; here is the way, and there is no other, but to fly to grace and mercy to obtain free forgivenesse. The wicked hypocrite thinkes to escape, by denying his sin, as *Saul* did, 1 *Sam.* 15. or by hiding it from the eyes of the Almighty, as they doe, *Psal.* 94. 7. Others thinke that God cannot know them, as *Job* 22. 13, 14. or that he will not regard them, as *Psal.* 94. 7. But mark what the Lord himselfe saith, *Hos.* 5. 3. *I know Ephraim, and Israel is not hid from me.* And in *Amos* 5. 12. *I know your manifold transgressions, and your mighty sins.* And in *Hos.* 7. 2. *I remember all their wickednesse*, saith the Lord; yea he hath our sins laid up as amongst his treasures, *Deut.* 32. 34. and sealed up as in a bag, *Job* 14. 17. to bring them forth against such Atheisticall hypocrites,

Deut. 32. 34. Job 14. 17.

hypocrites, in the day of his viſitation. Others thinke to make amends for their ſinnes, that they will appeaſe God with thouſands of Rams, and ten thouſand rivers of oyle, as *Mic.* 6.7. but the Lord will be appeaſed by none of theſe. Our onely way is to fly to grace, and to free forgiveneſſe, all other means, whether pardons from men, or ſatisfactions from our ſelvs, will not free us from the guilt of the leſt ſin, the taking away of our ſins muſt either be by free forgivenes, or they muſt lie upon us for ever.

Uſe 2. None have their ſins forgiven, but thoſe that are in Covenant with God.

Is forgiveneſſe of ſinnes one of the bleſſings of the Covenant? then ſurely it reacheth no further, nor to no more then to ſuch as doe give up themſelves to God, to walke in Covenant with him; ſuch therefore as walke contrary to the Covenant which is between God and his people, ſuch as will be bound in no bonds, but caſt away all bonds from them, and will walke at liberty, and will not be reſtrained, let ſuch know, that the *bond of the Covenant* (as the Prophet ſpeakes in *Ezek.*20.37.) and the *bleſſing* of the Covenant, goe together; ſo as thoſe that will not come within the bond of it, ſhall never partake of the bleſſing. When God drawes his people into the bond of his Covenant, then he is about the forgiving them their ſins. Conſider that of the Apoſtle, *Rom.*11.26, 27. when God doth take away the ſin of a people, then doth he alſo make a Covenant with them, and takes away ungodlineſſe from them. A looſe ungodly walking, contrary to the Covenant which God makes with his people, is an evident demonſtration that our ſinnes are ſtill bound faſt upon us, and they will be as fetters and ſnares to bind us hand and foot, to caſt us into utter darkneſſe. This benefit of forgiveneſſe of ſins, is proper only unto thoſe that are a people in Covenant with God, and doe by Covenant bind themſelves unto him, to walke before him as becoming his people.

Rom. 11. 26, 27.

Uſe 3. To revive our hope of renewing our fellowſhip with God.

For incouragement unto all ſuch as do deſire to renew their communion with the bleſſed God, and to returne into acquaintance and fellowſhip with him; you deſire to have God to be your God, you would faine draw near and get into Covenant with him, that he may be a God unto you, and you a people unto him: but this diſmayes you, this puts you back, you have ſo much guilt lying upon you, ſo many ſins ſtanding up betwixt God and you, that you thinke it impoſſible that the holy God

should ever take such a sinfull wretch by the hand, and enter into Covenant with him, to become his God. But let such consider this sweet promise of grace, *I will be mercifull to their iniquities, and remember their sinnes no more.* When he had before said that *he would be their God*, now lest any should be beaten off from drawing neare unto him, to renew their communion with him, he subjoynes this promise, *I will forgive their iniquities.* As if he should say, though you thinke I will not be a God unto you any more, because of your sinnes, yet these shall not hinder; for *I will forgive them*, they shall stand in my sight no more.

Use 4. Having such a promise, let us seek to partake in it.

Hath God thus promised forgivenesse of sin in his new Testament and Covenant? then let us for our parts labour to partake of this rich blessing; lye no longer under the guilt of our sins, but seeke to have them forgiven. Say not, there is no hope; we have a promise, and we may be the children of the Covenant, to whom the promise is made. Thinke what the Prophet saith in *Amos* 5. 15. It may be the *Lord will be mercifull to the remnant of Joseph*, though before in *ver.* 12. the Lord had told them, that *he knew their manifold and mighty sinnes*; yet the Prophet here puts them in hope, it may be, the Lord will yet be mercifull; much more should wee be incouraged by the plaine promises of God. And therefore when we heare the Lord say, *I will be mercifull, I will forgive*; let every soule say within it selfe, Surely then I will try, I will seeke, I will sue for mercy, that I may be forgiven.

Amos 5. 15.

In what way we must seeke forgivenesse.

But what should I doe that I may be forgiven?

Quest.

Answ. 1. Enter into thine own heart, and search out all the sinnes of heart and life, which thou art privie unto, *Lam.* 3. 40. This is the Lords own direction, *Jer.* 3. 12, 13. when the Lord first promised that he would shew himselfe mercifull, and not let his wrath fall upon them; yet presently addes, *But know thou thine iniquitie, for thou hast fallen by rebellion, &c.*

Lam. 3. 40. Jer. 3. 12, 13.

2. When thou hast found out thy sin, goe then before the Lord, and confesse and judge thy selfe before him, as *Ezra* 9. 6. Confesse thy selfe worthy to be destroyed. Doe as the Prodigall did, *Luke* 15. *I am no more worthy to be counted thine.*

Ezra 9. 6. Luke 15.

3 Present before the Lord the sacrifice of the Lord Jesus, bring no satisfaction of thine own, make no mention of thine owne righte

righteouſneſſe, or good deſervings, but fly onely to the bloudy ſufferings and ſacrifice of Chriſt, to finde acceptance and reconciliation through him; without that bloud, there is no forgiveneſſe, *Heb.* 9. Heb. 9.

4. Come not before God with an heart purpoſing, ſtill to continue in thy ſin, but together with prayer for pardon, joyne prayer for a ſpirit of grace and holineſſe, to make thee a new heart and a new ſpirit, that ſinne may live in thee no more: be willing to bind thy ſelfe by Covenant to the Lord, to glorifie that grace ſhewed on thee, if he will pleaſe to be gracious towards thee, in taking away this ſin, *Hoſ.* 14. 3. with 9. Thus come before the Lord, and then, as men that have any great legacy left them by the will of another, they will intreat for it, they will plead the Teſtament of the Teſtator, and if that will not prevaile, they will bring it into the Court of Juſtice, and there ſue for it: So let us doe, beg, intreat, require the performance of this legacy of the new Teſtament, which grace hath bequeathed unto us; and if this obtaine not, then bring our cauſe into the Court of grace, and there ſue and plead, before the throne of grace. There bring out the words of the Teſtament, and ſay, *Lord here is thine own Covenant and promiſe*; hold the Lord faſt to his promiſe which he hath made, and plead with him, and ſay, Lord, why are thy mercies reſtrained from me? where is thy faithfulneſſe? why doſt not thou pardon mine iniquitie? Though I be worthy to periſh, yet remember thy Covenant, make good thy promiſe, in which thou haſt cauſed thy ſervant to truſt. Such importunitie the Lord will not take ill, he delights thus to be overcome by the pleas of his people. Doe thus, and he that hath promiſed, will alſo fulfill, and will take away all thine iniquitie, and receive thee graciouſly, *Hoſ.* 14. 3. Hoſ. 14. 3. with 9.

For ſingular comfort to all the people of God, who doe in any faithfulneſſe and truth of heart endeavour to walke according to the Covenant they have made with him; To all ſuch this word of Conſolation doth belong, that *their iniquitie is pardoned, their ſin is forgiven.* It was a word of comfort Chriſt ſpake to the palſie man, *Mat.* 9. 2. *Son be of good comfort, thy ſins are forgiven thee.* So *Iſai.* 40. 1, 2. And thence was that ſpeech of Chriſt to *Mary* in *Luk.* 7. 48. 50. *Thy ſinnes are forgiven thee, goe in peace.* *Uſe* 5. Such as walke in Covenant with God, have their ſins forgiven. Matth. 9. 2. Iſai 40. 1, 2.

There is peace *indeed*, when Chriſt promiſeth ſin to be forgiven. Now ſo it is to all the covenanted people of God, their ſin is forgiven, here is their comfort. See *Pſal.* 103. 17, 18. If we keep his Covenant, his loving kindneſſe and mercy is ours to forgive us our ſins. *Shall man* (ſaith *Eliphaz*) *be more juſt then God? ſhall man be more pure then his Maker?* Job 4. 17. So may we ſay in this caſe, Shall man be more faithfull then God, more mindfull of his covenant and promiſe then his Maker? No; God is the faithfull God, keeping covenant and mercy with thoſe that feare him. If we then which are ſo apt to break our covenant with God and men, if we be carefull to keep covenant with him, how much more will God performe his promiſe of his covenant towards us, to pardon our ſins? If we be not unfaithful towards him, he cannot be unfaithfull towards us. Nay, though we were in part unfaithfull, yet cannot he deny himſelfe, 2 *Tim.* 2. 13.

Pſal 103. 17. 18.

Job 4. 17.

2 Tim. 2. 13.

Queſt. But how may I know that my ſins are forgiven me?

Anſw. 1. A plainer evidence I cannot give then this before named, *ſcil.* a carefull, conſcionable, and conſtant endeavour to walke in Covenant with God, *Pſal.* 103. 17, 18.

Signes of forgiveneſſe. Pſal. 103. 17. 18.

1 A care to keep covenant with God.

Obiect. But I have many failings in the keeping of my covenant.

Anſw. Yet ſo long as you doe not renounce your covenant, and break the bond; till you doe agree to the looſing of the knot, in which you have bound your ſelfe, chuſing to turne backe after your former liberties, the ſubſtance of the covenant is not yet broken, though ſome article of the covenant may be violated. There be ſome treſpaſſes againſt ſome particular clauſes in covenants, which though they be violated, yet the whole covenant is not forfeited.

2 Affectionate love to Chriſt.

2. An affectionate and cordiall love to the Lord Jeſus, who hath waſhed us from our ſins in his bloud, is a ſure ſigne that our ſins are forgiven us, *Luk.* 7. 47. when we ſo think of Chriſt, as that nothing is too much for him, nothing enough, all wee doe, or can doe, is too little for him, and as nothing, to that which our ſoule deſireth; this love never goes alone, but is accompanied with this bleſſing of forgiveneſſe. And ſure thus it is with thoſe that feel in any meaſure the efficacie of Chriſts bloud eaſing their conſciences from the guilt of ſin;

They

They could be content to waſh Chriſts feet, not with teares onely, but with their hearts bloud, and to dye for love of him, who hath loved them, and given himſelfe for them to ſave them from their ſin.

3. The mortification and dying of ſin in our hearts, is a ſign that our ſins are forgiven us. When Chriſt takes away *Jacobs* ſins, he alſo turnes away ungodlineſſe from *Jacob*, Rom. 11.26, 27. If ſin live in us, the guilt of it remains ſtill upon us. I mean if it live in us in full ſtrength. 3 The dying of ſin. Rom. 11, 26, 27.

4. If we have a tender heart to mourne over Chriſt, whom we have pierced. Time was, when we could tread under feet that precious bloud, by which we are ſanctified. But now it melts the heart to thinke, that that bloud, which we have ſo deſpiſed, ſhould yet be ſprinkled upon us, to waſh us from our ſin. This kindneſſe of Chriſt towards us, makes our hearts to mourn over him, *Zach.* 12.10. They ſhall mourn *over him*, or *for him*, not for our ſelves, but for him, mourning that we have pierced him, and grieved his Spirit by our ſins. 4 Mourning over Chriſt. Zach 12.10.

5. An heart willing to forgive, & to do good unto thoſe that have done evill againſt us, *Mat.* 6.14. when we cannot only forbeare them, but forgive them, and bear a loving heart to them, that have been unloving towards us. This diſpoſition of heart in us, ſprings from an higher fountaine of grace, which hath been ſhed downe upon us, in forgiving our ſins. When the heart can reaſon with it ſelfe, to ſuppreſſe revengefull deſires, when they are ſtirring in us, and can argue, as *Mat.* 18. and *Eph.* 4. the Lord is willing to forgive me my debts, and ought not I alſo to forgive my fellow-ſervant that hath offended me? Such a diſpoſition of heart is a fruit and token of the forgiveneſſe of our ſins, *Mat.* 6.14. The grace that hath been ſhewed us in the forgiveneſſe of our ſinnes, workes an anſwerable diſpoſition in us, making us ready to forgive the ſins of our brethren. 5 A willingneſſe to forgive others. Mat. 6. 14. Mat. 18. & Ephe. 4.

6. A free and full confeſſion of ſin; when we deale openly with the Lord, freely willing to open all our heart before the Lord, diſcovering knowne ſins, ſecret ſins, the moſt prevailing, beloved, and inward corruptions, willing to take the ſhame of all unto our ſelves, and ſtill to be more vile in our ſelves; 6 A free & full confeſſion of ſin.

ſelves, that mercy might be glorified in our forgiveneſſe. When we can bring out the whole pack, and not keep a ſin back, (ſo far as we know any thing by our ſelves) but lay all open and naked before the face of God, til there be no more to be found; ſuch confeſſion hath a promiſe of forgiveneſſe, 1 *Joh.*1.9. There may be a forced confeſſion, as was that of *Saul*, when he was ſo fully convinced of his ſin, that he could no longer deny it, 1 *Sam.*15. And of *Judas*, who out of extremity of horror and rage of conſcience, was made to confeſſe his wickedneſſe in betraying innocent bloud. There may be alſo a formall ſuperficiall, and partiall confeſſion, when we do in a generall faſhion confeſſe our ſelves ſinners, which confeſſion hath no promiſe of forgiveneſſe, becauſe theſe confeſſions are ever accompanied, firſt, with a deſire (if poſſible) to maintaine our owne innocency; Secondly, with a ſpirit of unbeliefe, and miſgiving heart, fearing leſt our owne mouth ſhould judge us, and we become witneſſes againſt our ſelves: Thirdly, with a ſpirit of pride, loath to confeſſe our ſelves to be ſo vile as we muſt acknowledge our ſelves to be, if we ſhould confeſſe all our ſinnes againſt our ſelves. But when a man is willing to ſearch out all his ſin unto the laſt, that he may lay open all his heart, and confeſſe all his iniquity againſt himſelfe before the Lord, being vile in his owne eyes, and deſiring to be more vile, loathing himſelf for all his abominations: of ſuch an one that can thus come before the Lord in humble confeſſion of his ſins, I doubt not to ſay unto him, *Go thy way in peace, thy ſin is forgiven thee.* If God gives us a heart thus humbly to confeſſe, it is unto us a ſign there is in God a heart mercifully to forgive.

1 Joh.1.9.

Uſe 6. Give glory to God that pardoneth. Epheſ.1.6.

Exhortation to all the Saints that have taſted of this rich grace in the forgiveneſſe of their ſins. Let them aſcribe glory unto him that hath ſhewed this mercy on them, extolling that grace which hath forgiven them; this the Lord looks for; he would have his grace glorified by us, *Ephe.*1.6. The Lord himſelfe publiſheth this as his owne glory, that *he is a God forgiving iniquitie, tranſgreſſion and ſin*, Exod. 34. 6. And the ſervants of God have herein given glory unto him, as *Micha* 7.18. *Who is a God like unto thee, who paſſeth by the tranſgreſſion of the remnant of thine heritage?* We ſhould make the praiſe of this grace to ring through

Exod.34.6.

Mich.7.18.

through the whole world, that heaven and earth may take notice of it, and wonder at the grace that hath been ſhewed on us. This grace can never be ſufficiently glorified by us.

Uſe 7. To teach us willingly to become ſervants unto this God of all Grace, who dealeth thus mercifully with his people. See *Hoſ.* 14.5. When the Lord there promiſeth to heale the rebellions of his people, by taking away their iniquities from them; marke what this workes in them, *ver.* 9. *What have we* (ſay they) *any more to doe with Idols?* with our former ſinnes? we will ſerve them no more, wee will henceforth ſerve thee our gracious God, which promiſeſt to heale all our back-ſlidings. His will we be, him will we ſerve. And thus much of the ſecond benefit.

Hoſea 14.5. He willing to ſerve him.

CHAP. VII.

The Third Benefit, namely, the renewing and ſanctifying of our nature.

THe third Benefit of the Covenant, is the renewing and ſanctifying of our natures, by the graces of the Spirit. The Lord having firſt juſtified us by his grace, in the forgiveneſſe of our ſins, he then goes on to ſanctifie us, that we might be an holy people unto him, to ſerve him, in holineſſe and righteouſneſſe all our dayes, *Lu.* 1. When he hath made us imputedly righteous, he will have us inherently righteous alſo. And by the promiſe of this benefit, the Lord anſwers another ſcruple, which his people might be ſubject unto; We might think with our ſelves, this is indeed a great benefit, which the Lord hath promiſed hitherto, namely, to forgive all my ſin; But though the Lord ſhould perform all this mercy unto me, forgiving unto me all my former ſins unto this day, yet I have ſuch a vile ſinfull nature within me, that I ſhall returne and ſin againe as wickedly as ever I did before, and ſo ſhall bring a new guiltineſſe upon my ſelfe. Hereto the Lord anſwers: No, it ſhall not be, I will renew, alter and change that ſinfull and wicked nature that is in you, I will make your heart

3. Sanctification.

Luk. 1.75.

Whom God forgives he renews.

heart a new heart, ſo as you ſhall be enabled to do my will, and walke in my wayes. I will ſanctifie you to be an holy and precious people to my ſelfe.

This renovation and ſanctification of our nature, ſtands firſt in cleanſing away our ſinfull corruption, and then in an infuſion and filling of us with the holy graces of the Spirit. As a veſſel which we intend for any honorable uſe, firſt we ſcoure and rinſe out the filth that is in it, and then we ſweeten it with other things, and ſo make it fit for ſervice and uſe. Satan had defiled us with his loathſome filthineſſe, but ſo many as the Lord ſets apart unto himſelfe, to be veſſels of honour in his houſe, thoſe he cleanſeth from all filthineſſe of fleſh and ſpirit, and ſeaſoneth them with all the ſweet and gracious gifts of his ſpirit. Hence it is that we are ſaid to be *made partakers of the divine nature*, 2 *Pet.* 1.4. and *to be renewed with the renewing of the holy Ghoſt*, Titus 3.5.

2 Pet. 1.4.

And we are ſaid to be created new in Chriſt Jeſus, *Epheſ.* 2. 10. becauſe as in our firſt creation we were then created holy and righteous after the image of God: ſo now we are renewed unto the ſame image againe. The Lord doth with us as the Potter doth with his veſſel, when the firſt faſhioning of it is broken, he returns and makes it another veſſel, as ſeems good in his eyes, *Jerem.* 18.3. By this worke of renovation and changing our natures, there is a new diſpoſition wrought in us, cleane contrary to that which was before. Whereas before, the wiſedome of the fleſh, and our corrupt will was quite contrary, and even enmity againſt the Law of God, and would by no meanes be brought into subjection, *Rom.* 8.7. yet now we are made to love the Law, and delight in the Commandements of it in our inward man, *Rom.* 7. 22. the Law is not now any more a Law without us, to urge and enforce us, but it is a law within us; it is written not in Tables of ſtone, but in the heart, according to that promiſe, *Jer.* 31. *I will write my lawes in your hearts, and in your inward parts will I put them.* By which writing there is ſtamped upon the heart an inward diſpoſition and inclination of mind and will, to doe the things which the Law doth command. The Law being there within us, it is unto us as our own bowels, loving it and making precious ac-

Rom. 8.7.
Rom. 7.
Jeremy 31.

count

count of it. This bleſſing the Lord promiſeth in his covenant, as we may ſee in *Ezek.* 36.25,26,27. *I will powre cleane water upon you, and yee ſhall be cleane; yea, from all your filthineſſe will I cleanſe you. A new heart alſo will I give unto you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your body, and give you a heart of fleſh, and I will put my ſpirit within you, &c.* And hence I thinke it is, that the Lord cals himſelfe, *The Holy one of Iſrael*; not onely becauſe he is holy in himſelfe, and will be ſo acknowledged by them; but becauſe he ſanctifies his Iſrael unto himſelfe, making them holy according to that *Levit.* 20. 8. *I am the Lord which ſanctifieth you.* And in *Iſai.* 43.15. *I am the Lord your holy one.* And in *Habbak.* 1. 12. the Prophet calls the Lord *his holy One. Art not thou of old, O Lord, my God, my holy One?* He is not onely our mercifull God to pardon us, but our holy one to ſanctifie us. And for the ſame cauſe we read of *the promiſe of the Spirit*, *Gal.* 3.14. Becauſe God hath promiſed to give his ſpirit unto thoſe that he takes to be a people to himſelfe. This bleſſing of ſanctification the Lord will performe unto all his people, making them an holy people unto himſelfe.

Eze. 36.25, 26,27.

Pſal.71.21.

Levit. 20.8. Iſai.43.15. Hab.1,12.

Gal 3.14.

Why God wil ſanctifie his covenanted people.

Firſt, becauſe he hath for this end choſen them, that they might be holy, *Eph.* 1. and therefore he will bring them to that eſtate of holineſſe, to which he hath choſen them. What he hath choſen us to, he will bring us to. Gods purpoſes are not in vaine, he will performe to us all the good he hath intended towards us.

Epheſ,1.4.

Secondly, Chriſt hath purchaſed the ſpirit of grace for us, *Joh.* 17.19. *For their ſakes* (ſaith Chriſt) *ſanctifie I my ſelfe* (offering up himſelfe as a conſecrate offering unto God) *that they may be ſanctified by the truth.* It was for our ſanctification that he offered up himſelfe.

Joh.17.19.

Thirdly, hee hath filled himſelfe with all grace for that ſame end, that we might be filled by that abundance of grace which is in him, *Pſal.* 68. 18. he received gifts for men, not to keep them to himſelfe alone, but to communicate unto us, that out of his fulneſſe we might all receive grace for grace, *Joh.* 1. 16. And therefore Chriſt is ſaid to be not onely righteouſneſſe unto us, but ſanctification, becauſe he hath filled himſelfe to the end that he might alſo fill us with his owne ſanctity and holineſſe.

Pſal.68.18.

1 Cor.1.30.

Fourthly, Christ hath prayed for our sanctification, *Joh.* 17. 17. And wee know that hee was heard alwayes, no prayer of his ever returned empty, but came backe with a full blessing.

2 Pet. 1. 4. Fifthly, Gods covenant is to give us all things that pertain to life and godlinesse, 2 *Pet.* 1. 4.

Sixthly, The Lord is an holy God, and therefore will have those that are in covenant with him, to be an holy people, *Levit.* 11. It would be a dishonour to God to have his name Ezek. 36. 20. called upon by a sinfull and prophane people, *Ezek.* 36. 20. And beside, the end of the covenant betwixt him and his people, is communion; God takes a people into covenant with him, that he might communicate himself unto them, that *He* might possesse *them*, and *they* enjoy *him*; but God cannot communicate himselfe in the sweetnesse and familiarity of his love unto unsanctified ones. And therefore he will have his covenanted people, to be holy, that he may communicate himselfe unto them.

Seventhly, when the Lord gives himselfe unto a people to be a God unto them, he gives himselfe wholly unto them, keeping back nothing from them which might make them an happy and blessed people. And therefore as he doth communicate himselfe to them in his mercy and grace, to pardon their sin, so he doth also in his purity and holinesse to sanctifie them, and to cleanse them from their sin.

Levit. 10. 3. Isai. 43. 21. Eighthly, God will be glorified in all his people, whom he takes neer unto himselfe, *Levit.* 10. 3. and in *Isai.* 43. 21. *This people have I formed for my selfe, they shall shew forth my praise.* But God could have no glory from us in this world, if he should not sanctifie us. Herein he is glorified, when we bring Joh. 15. Matth. 5. forth much good fruit, *Joh.* 15. and shine forth in good workes, *Mat.* 5. and shew forth the vertues of him that hath called us, &c, 1 *Pet.* 2. In these things God is glorified by us; but this glory we can never bring to God, till he have sent downe his spirit of glory and grace upon us.

How great a benefit this is, to be sanctified. Now lest this blessing of sanctification should seem too little to be reckoned among the great blessings of the covenant, let us therefore consider how great a priviledge this is, to be renew-

renewed and ſanctified by the grace of Gods holy Spirit. This is intended to us as a bleſſing, In *Iſai.*44. 1,2,3. The Lord maketh many ſweet promiſes to his *Iſrael*; and in *ver.* 3. *I will* (ſaith the Lord) *powre my Spirit upon thy ſeed, and my bleſſing upon thy buds.* When God powres on any his ſpirit, then he would have us to know, that he powres on them a rich bleſſing. My *Spirit* and my *Bleſſing*, ſaith God. As it is a mans curſe to be left under the power and dominion of ſin: ſo *contra*, it is a bleſſing to be ſet free from ſin, and to be renewed unto holineſſe. Therefore it is that when Chriſt converts us from our ſins, he is ſaid to *bleſſe us in converting us* from our iniquities, *Act.*3.*ult.* It is a bleſſing indeed. This is a better bleſſing then was that wherewith *Eſau* was bleſſed, who had the fatneſſe of the earth for his dwelling place, and the dew of heaven to make it fruitfull. This is one of thoſe ſpirituall bleſſings wherewith Chriſt hath bleſſed us in heavenly things, *Epheſ.*1.3. It is ſuch a bleſſing as makes bleſſed thoſe that receive it.

Iſa. 44.1,2,3.

Act.3.ult.

Epheſ.1.3.

For firſt, by being ſanctified in our ſelves, we come to have a ſanctified uſe of all other bleſſings which wee enjoy. To the pure all things are pure, but to the impure all things are impure and defiled, *Titus* 1. *end.*

Which is ſhewed in 7 particulars.
1 A ſanctified uſe of all things.
Titus 1. end.

Secondly, holineſſe is the Image of the bleſſed God, it conforms unto him, makes us like unto him. This is our excellency and our glory in the eyes of Angels and Men, in nothing are we ſo glorious as in holineſſe; this is a Crowne and Diadem upon our head: and therefore *David* cals the Saints by the name of *excellent ones*, *Pſa.*16.3. Sanctity makes a man to excell himſelfe, and prefers him above the common condition of men. The ſpirit of holineſſe is a ſpirit of glory, 1 *Pet.*4.14, and grace is glory, 2 *Cor.*3.18.

2 It conforms us to Gods glory.

Pſal.16.3.

1.Pet.4.14.

Thirdly, It makes the Lord to take a delight in us, even as a Father doth delight in ſeeing his owne Image in his children. God loved us before with a love of benevolence and good will, but now he loves us with a love of complacency, taking pleaſure in his people, as the Prophet ſpeakes, *Pſalme* 147.11. 149.4.

3 By it God takes delight in us.

Pſal.147.11, 149.4.

Fourthly, By being ſanctified wee alſo are made to delight in God. *How precious are thy thoughts to mee, O God?* ſaith *David*,

4 We alſo delight in God.

Psal.73.25. Psal.42. Psal.43.4.

*vid, Psalm.*139.17. *Whom have I in Heaven but thee.* And *Psalme* 23.25. *When shall I come and apeare in the presence of God? Psalm.* 42. Hereby the Lord becomes the God of our *joy and gladnesse, Psal.*43.4.

His presence is sweet unto us, his voice is pleasant, his word, ordinances, and whatsoever else he communicates himselfe in, they are delightfull unto us, and we take pleasure in them. It is a pleasant thing to a sanctified heart, to be praising God, and to be exercised in any thing in which we may enjoy communion with him.

5 It increaseth our peace. 1 Thes 5.23.

Fifthly, By being sanctified we have peace increased in our inward man. God becomes a God of peace unto us, in sanctifying of us. Thereby he stills those raging and strong lusts, which had wont to disquiet our hearts. While sin reignes, there is no peace; not onely is the Conscience perplexed by it, but the affections of the soule are set at variance one against another. Pride would have one thing, and Covetousnesse would have another; Hypocrisie and Prophaneneſse are divided one against another; like so many contrary windes which lye upon the face of the deep, and dash the waves one against another. Thus a multitude of contrary passions and lusts, distract and divide the soule asunder, so that while sin rules in us, there is no peace. But when grace begins to have its Kingdome set up in us, it then brings with it a blessed peace. Holinesse and peace go together; All the faculties of the soul being sanctified by grace, they do now ayme at one end, which is the doing of Gods will; and this unity makes peace.

6 It makes us blessings to others. Isai.19.24. Ezek.34.25. Mich.5.7.

Sixthly, By being sanctified, we are made instruments and means of blessing unto others; when God called *Abraham* to follow him out of his native Country, this was the promise by which he encouraged him to follow him, *I will bleſſe thee,* (saith he) *and thou ſhalt be a bleſſing.* It was promised as a blessing to *Abraham,* that he should be a blessing to others. Thus *Israel* is a blessing in the midst of *Ægypt* and *Ashur,* Isa.19.24. They are set as a blessing round about Gods holy mountain, *Eze.*34.26. *The remnant of Jacob* (Gods sanctified ones) *are among many people, as dew from the Lord, and showrs upon the grasse,* Mic.5.7. They are a blessing. So long as a man wants grace, and is unsanctified, he is an

unseelsse,

uſeleſſe, unprofitable creature, *Pſa.*14. They are altogether unprofitable, like that girdle which the Prophet ſpeaks of, which was corrupted, rotten, & good for nothing, *Jer.*13.7. They are very corrupt, yea very corruption, *Pſ.*5.9. And not onely corrupt, but they are corrupters of others, *Iſai.*1. And ſo are rather a plague and curſe to others, then a bleſſing. But when the Spirit of grace hath entred into the ſoule, and ſanctified it, then he that was before unprofitable, is now become profitable, and being a veſſel of mercy, filled with bleſſing himſelfe, he lets out himſelfe unto others, and becomes a bleſſing unto them.

Pſal.14. Jer.13.7. Pſal.5.9.

Seventhly, by being ſanctified in our natures, we are made fit to live in the life of God, from which we have been eſtranged ever ſince our mothers womb, we have been ſtrangers from God, & from the life of God; we have of our ſelves neither knowledg how to do wel, nor any ability to do what we know; we only wander away from God, & bid God depart from us, *Job* 21. We have neither wil nor ſtrength to do any thing that is holy and right in the Lords eyes: But when God ſanctifies us, then a new ſpirit enters into us, and ſets us upon our feet, & ſtirs and works in us, carrying us on to the doing of the will of God; Then we begin to live for God & with God. In a word, how great a bleſſing this is, we may conceive by the lamentable complaint of the Apoſtle, groaning under the bondage of his corruption, *who ſhal deliver me* (ſaith *Paul*) *from this body of death*? He knew himſelf to be already delivered from the Law of death, and the power of it, ſo that death could not hurt him, and yet *Paul* would have another deliverance ſtill; There was yet one thing which troubled him, the body of death, the ſin which hangeth ſo faſt on; the remnant of corruption which like fetters hampered him, that he could not ſo perfectly fulfill the will of God.

7. By it we live the life of God.

Pſal.58.3.

Job 21.

Rom.7.

This plague of the heart within, *Paul* deſired to be healed of, who (ſaith he) will helpe me, who will deliver me from this miſery, & ſet me free out of this bondage of corruption? *Paul* was many a time in bonds, in perſecution, & manifold ſufferings for Chriſts ſake, but never do we hear him complain ſo of theſe; he never ſaid, Who will deliver me and ſet me free out of this priſon, out of theſe bonds, out of theſe pinching wants? &c. But that which moſt troubled him, was his ſinfull corruption of nature with-

within; This is the plague which above all other he desires to be delivered from. And surely such is the disposition of all those, whose hearts God hath effectually touched with his spirit of grace, that if they had the kingdomes of the world for their own, they could be content, to forgoe all, so they might be rid of sin, and have their sanctification perfected in them.

Our sanctification springs onely from grace.

Now as we have seene that this sanctification is a singular benefit and blessing unto us; so let us consider also how it springs forth unto us out of the same fountain of grace, as did the former benefit of forgivenesse of sinnes. These two streames issue out of the same fountain of grace. When God sanctifies us, adding this benefit to the former, we may then say, Grace, grace; wee doe herein receive a double grace; Grace in forgiving, grace in sanctifying of us; here is grace upon grace. It is a blessing of rich grace. And this will appeare, if we consider,

First, How impiously and wickedly we have forsaken our first holy and blessed estate, in which the Lord had created us. *God* Eccles. 10. *ult.* *made man righteous*, Eccles. 10. *ult.* but he would be finding out many inventions of his own, and if he could not invent them in the shop of his own braine, then he would take them out of Satans forge; by those inventions thinking to make himselfe more excellent then God had made him; and so did wilfully cast away that glory of grace, with which he was clothed, defaced the Image of God which was stampt upon him, bringing upon himselfe a sinfull and shamefull nakednesse, to the contempt of his person before all creatures; cast off his God that Deut. 32. 15. had formed him, *setting light by the God of his salvation*, choosing to obey the cursed suggestion of Satan, Gods enemy, rather then to reteine his communion with God. This did *he*, and *wee in* Apoc. 22. 11. *him*, and now the Lord might have said unto us all, *Let him that is filthy, be filthy still.* Seeing you have thus defiled your selves, you shall never be cleansed, untill I have made my wrath to fall upon you, *Ezek.* 24. 13. It is wonderfull grace, if ever the Lord will returne to such, to renew us and sanctifie us by his grace; Our sin was like the sin of Angels, who kept not their first estate; no more did wee, wee sinned as they did, but we are sanctified, and not they, here is grace towards us, not towards them. They are suffered still to persist in their malicious wickednesse,

kedneſſe, but we are renewed againe according to the Image of him that created us, *Epheſ.* 4. Epheſ. 4.

Secondly, Conſider the loathſomeneſſe of the ſin and corruption which we have brought upon our ſelves, and doth now lie upon us; *A wicked man is loathſome* (ſaith *Solomon*) *Prov.* 13. 5. Prov. 13. 5. So loathſome is the ſin that is in us, that we are made even to loath our ſelves, and to count our ſelves more filthy then the dung of the earth, *Ezek.* 6. 9. When the Lord formed man in the beginning, it was not ſilver or gold, or any ſuch precious matter, out of which he faſhioned him, but it was out of the vileſt of the Elements, out of the earth, the dregs and ſetlings of all creatures. The matter out of which man was then made, was but vile and baſe. Wonder it was that God would ſet the gracious Image of his holines upon ſo contemptible a creature. But though it was then but vile, yet it was (as I may ſo ſpeake) innocent, harmleſſe. The pollution of ſin had not as yet defiled it, there was nothing in it as yet, which ſhould make the holy God to loath the creature which he had made; ſin had not as yet ſtained the earth with its filthineſſe. But now by ſin man is become abominable, his uncleanneſſe is as the filthines of the menſtruous; the filthy leproſie of ſin is not in his forehead alone, but is ſpread all over him; ſo that the Lord might ſay unto him, *Depart, depart yee polluted*, ſtand apart, the pure eyes of my holines cannot endure to behold ſuch loathſome filthines. Lam. 4. But now behold and wonder, even the God ſo glorious in holines, *Exod.* 15. 11. even he ſeeing us lie polluted in our bloud, he doth not paſſe by on the other ſide, but he takes pitie on us, and takes us and waſheth us with water; he waſheth us from our bloud, and anointeth us with oyle, *Ezek.* 16. 6. 9. yea and cloaths us again with *white linnen of ſanctity and holiues*, adornes us with ornaments of grace, which are as jewels of ſilver and jewels of gold, &c. *ver.* 10, 11, 12, 13. and makes us beautifull by his own beauty which he puts upon us. And is not this grace? Had wee ſeene our bleſſed Saviour riſe up from the table to waſh the foule feet of his ſervants, we would have wondred. How much more wonderful is this, that he ſhould take us filthy lepers, and waſh us in the waters of *Jordan*, untill we be wholly cleane? Conſider that place in *Ezek.* 16. 9. how the Lord himſelfe Apoc. 19. 7.

selfe amplifies this grace towards us in washing us from our polluted bloud. No lesse then three times together doth the Lord there mention this, *When I saw thee polluted in thy bloud*; (saith the Lord) and againe, *When thou wast in thy bloud*; and a third time, *Even when thou wast in thy bloud, then I took thee and washed thee, and said unto thee, Thou shalt live.* Why doth the Lord so ingeminate, so double and treble this, *When thou wast in thy bloud?* but onely that wee might the more observe his abundant grace towards us in purifying such loathsome uncleane ones as wee are. Doubtles *David* when he had defiled himselfe by that great and foule sin, he counted it mercy and rich grace to have a cleane heart renewed in him, *Psal.* 51. Psal. 51.

Thirdly, Consider how unable we are to cleanse and purifie our selves; we are like little babes, who can defile themselves, but would lie in their uncleannes for ever, should not the nurse wash and cleanse them; we once stript our selves of the garments of grace, but now we know not how to put them on any more; we were *men*, at that time, when (in *Adam*) wee laid them by and put them off: But now like little *children* we should starve with cold and nakednesse, should not the Lord pitie us, and put these garments of grace upon us. *We are*, saith the Apostle, *of no strength*, Rom. 5. 6. not able to thinke a good thought, nor to will one good desire; but it is God that worketh in us both will and deed of his good pleasure of grace towards us, *Phil.* 2. 13. It is not in our willing or running, but in God shewing mercy, *Rom.* 9 16. And it is not unworthy our observing, how in *ver.* 18. he opposeth mercy to hardening, (*He hath mercy on whom he will, and whom he will be hardeneth*) to teach us to look at it as a speciall mercy, when he is pleased to take away the hard and stony heart from us, and give us an heart of flesh, soft and pliable to his will. Rom 5.6. 2 Cor. 3. Phil. 2. 13. Rom. 9. 16.

Fourthly, As we could not renew and sanctifie our selves, so neither could any other help us, and restore us againe to the holines we had lost; In *Ezek.* 16. 5. the Lords tels his people there, how little help they had from any other, when they lay in their misery, there was no eye that pitied them, to doe any thing to them, or to have compassion on them. The Priest and the Levite, they come and look on, but they passe by on the other side, Ezek. 16. 5. Luk. 10.

there

there is nothing done to heale the wound which Satan by ſin had given to our ſoules, but they are let alone to putrifie and corrupt the whole man more and more, ſo as from the crowne of the head to the ſole of the foot, there is nothing but ſores, and ſwelling, and wounds full of corruption, *Iſai.* 1. But when the Lord ſaw that there was none to helpe, then he himſelfe (like the good *Samaritan*) comes and waſheth our wounds, powring in wine and oyle, to cleanſe and to heale us. Such was our pollution, ſo deeply ſet, that all the water of the Sea, all the bloud of bulls and goats, could not cleanſe us; yea though we ſhould waſh in *Nitre*, and take us much ſope, yet our iniquitie would ſtill ſtand undone away before the face of God, *Jer.* 2. 22. Onely that ſpirit of life, that ſpirit of holines, that ſpirit of power which is in Chriſt Jeſus, that ſpirit being ſhed downe upon us, that cleanſeth us, waſheth us, ſanctifies us; without this, all helps under heaven had been in vaine, without this ſpirit, neither Word, Sacrament, Commandements, promiſes, or being trained up in the Communion of the Church, and Chriſtian families, neither any, nor all theſe could availe to renew us to the grace from which wee are fallen, 1 *Cor.* 6. 11. 1 Cor. 6. 11.

Fifthly, Let me adde this one thing more, If wee ſhould look at God himſelfe onely as juſt, and not as gracious, we could never have hoped to have obtained this bleſſing from him. Juſtice could have ſaid no other unto us, then as *Ezek.* 20. 39. Seeing you would not obey me, goe therefore and ſerve every man his Idoll, ſerve your ſin. When we had turned the glory of God into a lye, and had worſhipped the creature above the Creator, (who is bleſſed for ever) Juſtice would then have given us up unto vile affections, and to our own hearts luſts, and to a reprobate minde, to doe the things that are not convenient, ſo receiving in our ſelves ſuch a recompence of our errour as was meet, *Rom.* 1. This would have been the reward of Juſtice upon us for our ſin; But here Grace comes in and powres downe upon us a ſpirit of grace and of ſanctification, *Zach.* 12. 10. to waſh us from our uncleannes, that we might be an holy people unto God. And hence it is that in 1 *Pet.* 5. 10. when the Apoſtle prays for the perfecting of our ſanctification in us, he looks at God as a God of all Grace; *The God of all Grace* (ſaith he) Rom. 1. Zach. 12. 10.

which hath called us unto his eternall glory by Jesus Christ, confirme, strengthen, and stablish you, &c. As thereby shewing from what fountain the benefit of sanctification comes, namely, from Grace, from the God of all grace. He is a God of all grace towards us in sanctifying of us.

CHAP. VIII.

Shewing that seeing Sanctification is a blessing of the Covenant of grace, therefore to evidence our justification by our Sanctification is no turning aside to a Covenant of workes. And, that one under the Covenant of workes, cannot by the workes of the Law attaine true Sanctification.

Use 1. To evidence justification by sanctification, is no turning to a Covenant of workes.

THis may help to settle us and confirm us in the truth, namely, that seeing Sanctification is a blessing of the Covenant of grace, even as forgivenes is, therefore it is a warrantable and safe way for a man by and from his sanctification to take an evidence of his justification, and of his estate in Grace before God. Forgivenes of sinnes, and sanctification, are both of them blessings of the same Covenant: As is the one, so is the other; the one is of grace, so is the other of grace also. Here therefore to take an evidence of our justification (standing in the forgivenes of our sinnes) from our sanctification, is not a turning aside from the Covenant of grace, to a Covenant of workes, but it is to prove one benefit of the Covenant of Grace, by another benefit of the same Covenant. This argument is unanswerable. I reason thus, If justification and sanctification be both of them benefits of the Covenant of Grace, then to evidence the one by the other, is no turning aside to a Covenant of workes; But they are both of them benefits of the Covenant of Grace. *Ergo.* If so be the forgiveneſſe of our sinnes were promised in the Covenant of Grace, and Sanctification were a blessing of the Covenant of workes, then might it well be said, that to evidence one by the other, were a turning aside from the Covenant of grace to that other of workes; But when they are both promised, both communicated

ted to us by the ſame Covenant, there is no colour to charge this way of evidencing our eſtate, with turning aſide to another Covenant.

Obiect. That one under the covenant of works cannot by works attaine to true ſanctification; proved by 11. reaſons. *Anſw.*

But may not a man that is under the Covenant of workes, by giving himſelfe to holy duties and actions, and exerciſing himſelfe in them, come to attaine an habit of holines, and be truly ſanctified?

Some have not doubted to affirme as much, but falſly, and the falſity of this opinion may be made evident by theſe Conſiderations following.

1. This opinion imports thus much, That one under the Covenant of works, may performe acts that are holy, which is falſe; he may indeed doe ſuch things as are materially holy, as being commanded of God, whoſe word and Commandement doth ſanctifie them, and make the things holy in themſelves, but they are not formally holy, but, (coming from their impure hearts) thereby they are polluted and defiled, *Tit.* 1. And therefore can have no ſuch power to work ſanctitie in the ſubject whence they come.

2. If true ſanctification may be in one that is under the Covenant of workes, then muſt we of neceſſitie change the Articles or promiſes of the Covenant of Grace, and make the promiſe of ſanctification no part of it; we muſt blot out thoſe promiſes of *writing the Law in our hearts*, and *putting a new ſpirit within us*, and all other promiſes of the like nature, muſt be raſed out of the covenant of grace, if one under the covenant of workes may attaine to this ſanctification by his owne workes.

3. This opinion is directly croſſe and contrary to the Apoſtle in *Gal.* 3. 2. where he tels us, that we receive the Spirit of ſanctification, not by the workes of the Law, but by hearing of faith preached. It is the doctrine of grace, not of workes, which makes us partakers of this ſpirit. And hence it is that in 2 *Cor.* 3. 6. he tels us, that it is the New Teſtament which is the miniſtration of the Spirit, by which the Spirit is miniſtred and conveyed unto us. The Law, or the workes of the Law do not.

4. Our being ſanctified, and our being Saints, is in effect all one, but we are Saints by calling, and our calling is by the Go-

ſpel of grace, 2 *Theſ.* 2. 14. and therefore our Sanctification is from grace alſo.

5. We are ſanctified by being in Chriſt, whence are thoſe expreſſions frequent in Scripture, *Saints in Chriſt Jeſus, ſanctified in Chriſt*, and ſuch like. Now our implanting into Chriſt is onely from grace, and therefore ſo is our Sanctification alſo.

6. Our Sanctification is called a new creation, *Create in me a cleane heart, O God* (ſaith *David*) Pſal. 51. And in *Epheſ.* 2. 10. *We are created unto good works.* And in 2 *Cor.* 5. *We become new Creatures in Chriſt Jeſus.* And in *Epheſ.* 4. 24. *The new man is created after God in holines, &c.* All which imply, that there muſt be a creating power put forth to the working of this new man in us. We muſt therefore deifie the workes of the Law, and make a God of them, induing them with a creating power, if we will aſcribe ſuch efficacy unto them, as to worke true ſanctification in us.

Pſal. 51.
Epheſ. 2. 10.
Epheſ. 4. 24.

7. We receive the Spirit by faith, *Gal.* 3. 14. therefore not by the workes of the Law.

8. Chriſt tells us plainly, the world of unbelievers that are under the Law, cannot receive the Spirit, *Joh.* 14. 17. *whom the world cannot receive.*

Joh. 14. 17.

9. Sanctification is purchaſed for us by the bloud of *Chriſt. He gave himſelfe for us, to purge us, &c.* Tit. 2. 14. And ſo in *Epheſ.* 5. 25, 26, 27. *He gave himſelfe for his Church, that he might ſanctifie it.*

Tit. 2. 14.

10. The Covenant of workes preſuppoſeth our ſanctification, but it promiſeth it not: It preſuppoſeth it, I ſay, becauſe there could have been no place for a Covenant of works, if God had not firſt given *Adam* a ſpirit of holineſſe to enable him thereunto. Firſt therefore God creates man holy, and then makes a Covenant with him, requiring of him to work according to that holineſſe of his nature which he was endued with; but if he violated and brake this Covenant, this Covenant doth not promiſe to renew him to holineſſe again; this promiſe belongs to another Covenant.

11. But eſpecially conſider the proper and immediate worker of our ſanctification, which is the Holy Ghoſt, *Rom.* 15. 16. for which cauſe the ſpirit is called *the ſpirit of Grace*, Zach. 12. 10.

10. and the *ſpirit of holineſſe*, Rom. 1. Election is the immediate work of the Father, Redemption the work of the Sonne, Sanctification the work of the Holy Ghoſt. All the whole Trinity working together in the work of our ſalvation; yet every one in his own order. Firſt, the Father elects; then the Sonne redeems; and laſtly the Spirit ſanctifies.

Concerning theſe ſeverall workes of the three Perſons, wee are to conſider,

1. That they are all of equall extent.

2. That they doe all iſſue from the ſame ſpring and fountaine of Grace.

Firſt, they are of the ſame extent, none larger nor narrower then another: Thoſe that the Father hath choſen, thoſe doth the Sonne redeem; Thoſe that the Sonne hath redeemed, thoſe doth the Spirit ſanctifie. The Father chooſeth none, but whom hee gives to the Sonne to be redeemed by him; the Sonne redeems none but thoſe that were ſo given him by the Father; and ſo it holds alſo in the third place, that the Holy Ghoſt ſanctifies none but whom the Father had choſen, and the Sonne redeemed.

Secondly, as it is thus in the extent, ſo it is alſo in reſpect of the ground and cauſe from which they iſſue and ſpring: Look then, as our Election is of Grace and not of works, *Rom.* 11. 6 and our Redemption is of Grace, *Rom.* 3. 24. ſo is our Sanctification alſo, *Tit.* 3. 4,5. Not according to the works which we had done, but *according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the Holy Ghoſt*: ſo that the ſame grace, favour, and good will which moved the Father to ſet his love upon us in our Election, and cauſed the Sonne to give himſelfe for our Redemption, the ſame Grace ſends or brings the Spirit into our hearts to renew us unto holineſſe. And thence it is, that ſometimes wee are ſaid to be choſen that wee might be holy, as in *Epheſ.* 1. 4. ſometimes ſaid to be redeemed that wee might be holy, *Luke* 1. 74, 75. to the end that wee might know that our ſanctification and renewing unto holineſſe doth come from the ſame grace, as doe our Election and Redemption; and therefore as our Election is not of workes, but of grace; and our redemption is

not of workes, but of grace; so it is also concerning our sanctification. I conclude therefore that by the workes of the Law, no man being under the Law or covenant of workes, can attaine to true sanctification and holinesse. And if sanctification be not by the Law or covenant of works, then it necessarily and invincibly followes, that for a man to try his estate in grace by his sanctification, is no turning aside to a Covenant of workes.

Thus much we do not unwillingly assent unto, namely, that there is a kind of outward sanctification (improperly so called) or rather an outward reformation, which a man under the covenant of workes may attaine unto. The Law hath a power not onely to irritate and provoke the lust that is within, by its contrariety thereunto; *Rom.* 7. 11. but also to curbe and restraine the breaking of it forth into outward acts, by the terror of it, *Gal.* 3. 19. *Exo.* 20. And by this reformation thus wrought by the worke of restraint, the uncleane Spirit may seem to be cast forth, *Mat.* 12. but whatsoever reformation is thus wrought, is as far from true sanctification, as earth is from heaven: For though this reformation doth and may come from some inward work of the Spirit of God upon the spirit and soule of man, as namely, to convince and terrifie the conscience, to stir the affections, and to awe the will also, so that man dares not commit the things he would, yet the mind and will is still unrenewed, the frame and disposition of the heart is still the same as it was before; and therefore this reformation is not true sanctification. *That* may be by the Law, *This* is onely by the Gospel and from Grace.

Heb. 10. 29. vindicated.

Object. But in *Heb.* 10. 29. it is said of some, who in respect of their inward estate never went beyond a covenant of workes; yet of them it is said that they were sanctified by the blood of the covenant, which is the bloud of Christ; therefore such as are under a covenant of workes may be sanctified.

Answ. There is a twofold sanctification, one reall, another in profession onely. As some men are said to beleeve when the worke of faith is really wrought in the heart, who are therefore said to be found in the faith, *Tit.* 1. 13. and 2. 2. so others are said to beleeve, onely because they make a profession of faith,

as

as *Joh.* 2.23. *Act.* 8.13. *Simon* himselfe beleeved also, &c. i. e. he professed to beleeve. And as it is in faith, so it is in sanctification also. There is an holinesse of truth really wrought, *Ephes.* 4.24. and there is an holinesse of profession, when we professe to carry the lamp of holinesse in our hands, but want the oyle of grace in the vessel of our hearts, *Mat.* 25.2. There is a sanctification external reaching to the purifying of the flesh, standing in the observance of the outward ordinances of the Church; and there is another sanctification internal, standing in the inward purging of the conscience from dead workes, by which we are enabled to serve the Living God, *Heb.* 9.13,14. 3. There is a sanctification to men, making us so to be esteemed by men; and there is also a sanctification to God, when we are so indeed in the sight of God. Now this sanctification here spoken of was in profession, externall, in respect of men, and in esteem of men, but not real, inward, and in respect of God, so as to make them holy and blameless in his sight.

Object. But they had reall gifts, as illumination, some delight in the word, and such like, *Hebr.* 6. therefore they were really sanctified.

Answ. It followeth not, because there may be some real work wrought in the soule, which yet may not reach so farre as to reall and true sanctification. There may be some morall dispositions wrought in a man, which are reall in their kinde, and yet may come far short of true sanctification.

Object. As where there is the substance and being of a man, there is a true man; so where there is such a being of reall gifts, there must needs be reall and true sanctification.

Answ. Where there is the substance of a man there is a true man, if true be taken for *verum naturale*, which hath a true naturall existence and being, and is not a meer *spectrum*, a phantasme, an image or shadow of a thing. And thus taking *true* in this sence, a ranke thiefe is a true man. But take *true* for *verum morale*, for that moral truth which is required in the word, then may there be the substance of a man, head, armes and feet, &c, and yet this man may not be a true man considered thus morally.

morally: bring this man to the rule of the word, try his actions by the truth which the word requires, and then he which was found a true man in the former consideration, will here be found a man false and deceitfull. So here, gifts may be really wrought in a man by a physicall worke of the spirit, and yet bring these same gifts and the actions produced by them to the rule of the word, and try whether they will answer to the patterne of true sanctification which the word layes downe, and then their sanctification will be found false, coming short of that holinesse of truth which is in the true Saints.

Object. But these here mentioned are said to be sanctified by the bloud of the covenant, that is, the bloud of Christ, but the bloud of Christ doth not sanctifie only outwardly, as touching the purifying of the flesh; but it purgeth the conscience also within, to serve the living God; and therefore these here mentioned were inwardly and truly sanctified.

Answ. The bloud of Christ is taken either *Properly*, or *Sacramentally*; Properly, as in 1 *Joh.*1.7. where he saith, *The bloud of Jesus Christ his Son cleanseth us from all sin*: the bloud in the spirituall efficacy of it being applyed unto us, doth indeed inwardly cleanse us from all sin. But sometimes the bloud of Christ is taken Sacramentally, and it is received sacramentally only; and thus the water in Baptisme, and the Wine in the Supper, is the blood of Christ, *Matth.* 26. 1 *Cor.* 10, and 11. Now this sacramental blood was sprinkled upon them, & they were washed with the Sacramentall blood of Christ in Baptisme; but the spirituall efficacy of the bloud it selfe never touched their conscience, though the sign of it might be sprinkled on the outward man. And thus *Paræus*, *Erat eorum sanctificatio non interna sed externa, in professione fidei, & participatione sacramentorum externa consistens:* They were sanctified, that is, (saith he) they were by profession segregated from the Jewes and Pagans, and were accounted for true Christians or for Saints. To conclude, the answer to the place alleadged, the allusion is to that of *Moses*, in Exod. 24. 3. to 9. where *Moses* makes up the Covenant betwixt God and the people: there *Moses* first rehearseth unto them the words of the covenant, to which they shew themselves willing to assent, *Verse* 3. then having

Sic etiam Polanus in Malac. pag. 41. And *Amef.* in his *Antisynodal.* p. 212. and 359.

ving taken order for the killing of the Sacrifice, the blood whereof was to ratifie and confirme the Covenant, *ver.* 4,5. next he takes part of the blood and ſprinkles it upon the people, *verſe* 8. uſing theſe words, *Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe things.* And now the people having thus far accepted the terms and conditions of the Covenant, and accepted the blood of the Covenant, being willing to be ſprinkled with it: now (I ſay) this people was a ſanctified and holy people, a people in Covenant with God, ſeparated from the prophane people of the world, and were now eſteemed a peculiar and holy people, though yet many of them were not inwardly ſanctified, but onely thus farre in reſpect of externall confederation and profeſſion; ſo it is with theſe here ſpoken of, they were content to accept the ſprinkling of the ſacramentall blood upon them, and outwardly profeſſed themſelves willing (as *Iſrael* did) to become the people of God; but yet all this while they were never in truth inwardly ſanctified, never waſhed with the waſhing of of the new birth, *Tit.* 3. This alluſion I gather by the words of the Apoſtle, calling the bloud here mentioned the bloud of the covenant; juſt the ſame expreſſion as *Moſes* uſed before, *Behold the blood of the Covenant*, *Exod.* 24.8. And looke how the one blood was ſprinkled, ſo was the other; and what ſanctification was wrought by the one, the ſame was alſo by the other, namely an externall federall holineſſe; they having (both one and other) accepted the blood of the Covenant to be ſprinkled upon them, whereby they were ſanctified thus far, as to become a ſeparate people unto God. So that (notwithſtanding all that which hath been objected, or can be) this ſtands good, that ſanctification is a bleſſing of the Covenant of grace onely: And being ſo, therefore to prove our juſtification by our ſanctification, is not to goe aſide to a Covenant of works.

CHAP. IX.

Discussing this question, whether there can be any evidence of a good estate, gathered from the habituall graces of sanctification, and the signes by which true sanctification may be knowne, together with other deductions from the former point.

Use 2.

IS our Sanctification a benefit of the Covenant of grace, and springs it from Grace? what then can our works of Sanctification merit for us at the hands of God? what have we herein which we have not received? 1 *Cor.*4. of his owne hand do we give unto him, as *David* spake in another case, 1 *Chron.* 29. but of this there will be a fitter place to speake elsewhere.

Use 3. Our salvation discerned by our sanctification.

To teach us hereby to try our selves, whether we have any part in that salvation which God promiseth in his Covenant: when we heare the Lord say as he doth here in my Text, *As for thee also, thou shalt be saved by the blood of thy Covenant*; we should search and see whether we have been made partakers of this salvation promised. But how shall we know that? even by our sanctification, if the Lord hath renewed and sanctified our natures, and made us new creatures in Christ. At what time God saveth his people, at the same time he sanctifieth them. And thus he tels the Israelites, *Ezek.*36. when he promiseth them to bring them back into the Land which their Fathers dwelt in (which was unto them a type of heaven, & was therefore called the Lords Land, *Hos.*9.3. 2 *Chron.*7.20.) he tels them withall, that when and at what time he would perform this unto them, at the same time he would poure out his spirit upon them, and would cleanse them from their iniquities, *verse* 33. sutable to that of the Apostle, *Tit.*3.4,5. he hath saved us by the washing of the new birth, and by the renewing of the Holy Ghost. At what time God sanctifieth us, at the same time he saveth us; he gives us the one as a pledge of the other. And therefore it is, that when the Lord had converted, and sanctified the heart of *Zacheus*, and made him a new creature, he did withall thus testifie unto him, *This day is salvation come to thy soule*, &c. *Luk.*19.9.

Some

Some doe deny this way of tryall, as if no evidence could be had from our ſanctification, till we firſt know our election and juſtification by immediate revelation of the Spirit: This immediate witneſſe of the Spirit which is by habituall and inherent graces, is not to be hearkened unto, untill the immediate witneſſe hath ſpoken. But if there be no tryall and knowledge of our eſtate to be had by habituall grace; then

Some deny this kind of tryall by ſanctification.

1. What did Chriſt meane when he told his Diſciples, that hereby ſhould all men know them to be his Diſciples, if they love one another? *Joh.* 13. What did *Paul* mean, when he bids us prove our ſelves whether we be in the faith or no? 2 *Cor.* 13. *David* ſurely was deceived, when he ſaid, *hereby I know that I ſhall not be confounded, when I have reſpect unto all thy commandements*; if ſo be no knowledge of our good eſtate may be gathered hereby. Yea, to what end did *John* lay downe all thoſe ſignes and tokens of a bleſſed eſtate, which are ſcattered here and there through the whole firſt Epiſtle? his ſcope in that Epiſtle being this, even to give to the faithfull ſome certaine evidence of their ſalvation, as is manifeſt, by *chap.* 5. 13. And this being his ſcope, marke then how frequent and plentifull he is in bringing in evidences of this nature, as now we ſpeake of, as we may ſee *Chap* 1. 7. *If we walke in the light* (of holineſſe) *as he is in the light, then have wee fellowſhip one with another* (that is) God with us, and we with him; ſo *Chapter*, 2, 3, 4. *Hereby we are ſure that we know him* (ſo as to have eternall life by the knowledge of him, *John* 17. 3.) *if wee keep his Commandements*; and in verſe 29. *Know ye that he which doth righteouſneſſe is borne of him*; and in *Chap.* 3. 7. *he that doth righteouſneſſe* (walking in the righteouſneſſe of a good conſcience, and upright converſation) *is righteous* (namely by imputation) *even as Chriſt is righteous*; and in verſe 9, 10. *He that is borne of God ſinneth not*: In this are the children of God knowne from the children of the Devill, even by righteouſneſſe, and loving of our brethren; and verſe 14. *Hereby we know that we are tranſlated from death to life, becauſe we love the brethren*; ſo alſo verſe 18, 19, and 24, and Chap. 4. verſe 7, 12, 13, 16. Surely theſe are no lying Teſtimonies, theſe witneſſes, are true: If in taking evidence from theſe things, we be deceived, we may herein ſay

But it is proved by Scripture.

as *Jeremiah* said in another case, *O Lord I am deceived, and thou hast deceived me*, Jer. 20.7.

2. If there were no evidence to be taken hereby, this were to leave the work of the spirit in as much darkneſſe and obſcurity, as is the work of the Father and the Son: But the work of the Spirit is to make knowne and manifeſt unto us the things that are given us of God, 1 *Cor.* 2.12. So long as the Fathers work of election ſtands alone, and is not accompanied with the worke of redemption and ſanctification, his electing of us is ſo hidden in his owne boſome, that none can tell what he will do with any of the ſons of men, whether he wil ſave any or deſtroy all: But when the ſon comes and lays down his life for mans redemption, he doth thereby bring to light the Fathers intention thus far, that it is now known that certainly there be *ſome* whom the Lord will ſave: But yet who theſe (*ſome*) be, that is counſel ſtill, that is unknown; therefore in the third place the Spirit comes, and ſanctifies thoſe that are ſo choſen and redeemed. And now by this work of the Spirit, it is known not onely that there be ſome that God will ſave, but the very perſons themſelves are therby ſingled out & marked; theſe have *the ſeal and mark of God upon them*, whereby they are known to be the ſheep for which Chriſt laid downe his life, according to the counſel and will of the Father; Even as in *Mat.* 3.17. when the Spirit came down upon Chriſt, then God witneſſed, *This is my beloved Son*: So it is here concerning our ſelves, hereby we have Gods witneſſe, teſtifying of us that we are his children, even by his Spirit of ſanctification which he hath ſent downe into our hearts: By this we know that we are children redeemed and choſen; If we be ſanctified we are ſaved; Our ſalvation is begun, and ſhall be perfected in due time.

1 Cor. 2.12.

Apoc.

Obj. But when the Apoſtle ſaith, *we* know that we are tranſlated from death, &c. his meaning is, as if he ſhould ſay, *we* which have firſt received the ſeal and immediate witneſſe of the Spirit, *we* know &c. but others cannot know it.

Anſw. This is not the meaning of the Apoſtle, as is evident to any one that with attention doth obſerve the ſcope and manner of the Apoſtles writing: The matter ſtands thus; There were a number in the Apoſtles time, ſuch as *James* elſewhere ſpeakes.

ſpeakes of, which profeſſed to know and believe in Chriſt, and *would ſay*, they had faith, as it is in *James* 2. 14. and yet they had no works: They *would ſay* they had fellowſhip with the Father, 1 *Joh.* 1. 6. and yet they would walk in darkneſſe: They *would ſay* they knew God, 1 *Joh.* 2. 3. and yet would not keepe his Commandements: They *would ſay* they did abide in Chriſt, and yet did not walk after the ſteps of Chriſt, *ver.* 6. They *would ſay* they were in the light, and yet would live in hatred of their brother, *ver.* 9. They *would ſay* they loved God, and yet loved not their brethren, 1 *Joh.* 4. 20. Now againſt theſe *Sayers* (as I may call them) that were all in profeſſion, and in word, ſaying, Lord, Lord, but not doing his will, againſt theſe I ſay, the Apoſtle oppoſeth theſe others which had the true work of ſanctification in their heart, and tells us that *hereby* we know, &c. Namely, if we doe *not onely ſay* we love the brethren, but doe *indeed* love them, &c. hereby we know that we are paſſed from death to life. Thus by theſe expreſſions taken out of the Apoſtles own mouth, we ſee clearely who they are whom the Apoſtle meaneth by this (*we*) namely, not we onely who have received that immediate witneſſe of the Spirit, aſſuring us of our election and juſtification, but we alſo which have this work of ſanctification wrought in our hearts by the holy Ghoſt.

Queſt. But ſome may ſay, why ſhould we goe about to evidence our juſtification by our ſanctification, rather then our ſanctification by our juſtification?

Anſw. Becauſe though they goe both together in time, yet they are not both alike in reſpect of manifeſtation: Our ſanctification is more manifeſt to us then is our juſtification. Its eaſier diſcerned: Firſt, becauſe our ſanctification is the work of the Spirit, whoſe part it is (as was ſaid before) to make knowne unto us the hid things of God; for which cauſe he is called the Spirit of Revelation, &c. *Epheſ.* 1. 17. Secondly, becauſe our ſanctification is a work within us, wrought in our own hearts; Our juſtification is an act of God without us, God not imputing to us our iniquities; but our ſanctification is an inward work wrought in a mans own bowels, of which he hath (and cannot but have) a ſenſible feeling in himſelfe.

Object. But by this reaſon (may ſome ſay) a man may as well know

know his justification as his sanctification, because wee are justified by faith, and faith is an inward Grace planted in the heart, as well as any other sanctifying Grace which springs therefrom. And therefore wee may know our justification by our faith, as well as by our sanctification.

Answ. True, so farre as we discerne our faith, we may thereby discerne our justification also: But this makes for us, not against us. Though this withall is to be considered, that faith being as the root of all other Graces, is more hidden then they are, as the root of the tree is more hidden in the earth then the body or branches; but this we stand not upon: This therefore we would grant, that a man may know his justification by his faith; but this toucheth not the point in hand. For when wee goe about to try our justification by our sanctification, and by qualifications inherent in us, in this way of tryall, faith is excluded, as much as any other sanctifying Graces be. And the meaning of those that doe oppose this way of evidencing by our sanctification, is to remove all evidence by any thing in our selves, whether by faith, or by any other Grace, and to urge onely the immediate revelation of the Spirit; The summe is, that this is a safe way of tryall, being laid down unto us by the Lord himselfe in the Word: And it is a possible way, in as much as our sanctification is more evident then our justification, *this* being an act of God without us as was said before, and *that* a work within us, which wee feele and finde in our owne soules. Would we then know whether we be of the number of those that are saved by the bloud of the Covenant? wee need not for this ascend up into heaven, to search the book of Gods election, nor need wee to goe down into the lower parts of the earth, for any there to tell us that we are delivered thence; but goe down into our own hearts, and if we finde this work of sanctification there wrought, then what *Moses* said of *Israel*, Deut. 33. 29. *Blessed art thou O Israel, a people saved by the Lord*, the same may be truly said of us; Our salvation is begun, wee have the seale of it, the earnest, the first fruits, which shall at length bring the full possession of the whole harvest: *Blessed therefore are they which are undefiled in their way* (saith *David*) *which walk in the Law of the Lord*, Psal. 119. 1. *Blessed are the pure in heart*, Matth. 5. 8.

5. 8. *Those that have innocent hands, and a pure heart, shall surely ascend into the mountaine of the Lord, and stand in his holy place*, Psal. 24. 3, 4. *Such as these shall never be moved or confounded*, Psal. 15. end. But if in our hearts we doe still nourish impurity, if we be fleshly, carnall, such as have not the Spirit, then have we no part nor portion in that salvation which the Covenant brings unto Gods people; *without holinesse no man shall see the Lord*, Heb. 12. 14. No unrighteous person, no uncleane thing shall enter into Gods Kingdome, 1 *Cor.* 6.

Quest. But how shall wee discern our sanctification to be right, sincere, and sound?

Notes to discern sanctification by.

Answ. 1. By the extent of it: It goes over the whole man, soule, body, and spirit, 1 *Thes.* 5. 23. and therefore compared to leaven, *Matth.* 13. 33. which runs through the dough till all be leavened. As corruption had defiled all, so Grace sanctifies all: The minde which was darknesse before is now light in the Lord, to know and understand the will of God, and to discerne things that differ: The judgement made to approve the good which is known, the will to desire and endeavour after the doing of it: The conscience is made watchfull, and tender, fearefull to offend: The affections ordered aright to love the things which God loveth, and to hate the things which he hateth: The body is made an instrument to execute and doe that which is holy and good: Both body and spirit are Gods, set to doe the things that please him, by which he may be glorified, 1 *Cor.* 6. all that is within us and without us, is imployed to praise God.

1. The extent of it.

2. True sanctification as it doth sanctifie the whole man, so it doth forme the heart to a closing with the whole will of God, without exception or reservation: when God writes his Law in our hearts, he writes all his Commandements there, as he wrote all of them before in the Tables of stone; and they being all written in the heart, now we love all the Commandements of it, saying, as *Paul*, *The Law is holy, and just, and good*; now his Commandements are not burthenous or grievous, all are equall and right, we love all, embrace all, and labour to practice all; duties of holinesse towards God, duties of love and righteousnesse towards men, goe hand in hand in the life

2. It conformes to the whole will of God.

of

of a sanctified Christian: He makes account he hath done but half his duty, if either of these be omitted: He counts himselfe as debtor to God and man, to glorifie God, and procure the good of men; and desires to keep a cleare conscience towards both, *Acts* 24. 16. It is but false sanctification which neglects either of these duties, or any part of them; when we put on a forme of Religion, and yet deale unrighteously with men, this is cursed hypocrisie: And when wee deale squarely with men, but are careleſſe *Gallio's* in the things of God, this is but a kinde of civill profanenes: there is no true sanctification in one or other of them: True sanctification cleaves to the whole law, and to all the Commandements of it, seeking to doe and fulfill all: such an heart the Lord requires, *Deut.* 5. 29. and such he works, where he works Grace in truth, 2 *King.* 23. 25.

3. A sanctified heart findes no peace, when erred from the way of holines.

3. True sanctification will never suffer the soule to finde rest and peace, but onely in the way which is called holy: A sanctified soule may step aside into the way which is not good, but it can finde no rest there; Holineſſe stands in a conformity with God: It will not agree with any thing which is contrary to God, or to his will; a godly heart can finde no peace there. As on the one side a sinful heart may do the thing that is good, but it takes no pleasure in such things; so *contrà* the sanctified heart, may by occasion and by strength of temptation, and prevailing power of inward corruption, be drawn to act amiſſe; but when he hath done so, he finds no rest in his spirit, till he be returned againe into the way of holineſſe which he had turned from. Thus *David* stept aside, but what peace found he? *Peter* fell into shamefull deniall, but how grieved was he afterward? Thus *Paul* he confeſſed he did the evill that he would not; but how was he pained at the very heart, till he was rid of that body of sinne? It was his continuall vexation. As the needle in the compaſſe may by shaking be turned from the right pole, and from the pole, but it will finde no rest till it be turned to it againe: So here. When therefore the heart sinnes and finds rest in it, and is not labouring to work out the corruption which is within, this is an evill sign and dangerous; this argues a carnall disposition, and an unsanctified spirit. But when we are grieved for the evill which is in us, when our sin is counted our misery,

misery, making us lament with *Paul*, and say, O miserable man that I am, &c. and that not onely as it troubles the conscience, but as it cloggs the Spirit, hindring us in well-doing; this is a sign of a sanctified estate, and springs from a Spirit of grace.

4. True sanctification will make us most wary and watchfull against those sinnes which doe most staine our holy profession, and blemish the glory of Christ, and make us most studious of those things in which God is most glorified: As *Paul* said of himselfe, *I can doe nothing against the truth, but for the truth*; so indeed a sanctified soule can doe nothing against Gods glory, but all things for his glory. Sanctity devotes a man unto God, he is for God, not for himselfe, not for the world, he accounts himselfe that he is Gods. If we live we live for God; whether we eat or drink or labour or rest, we doe them for God, 1 *Cor.* 10. 31. If we get riches, we grow rich for God, to honour God with our riches, *Prov.* 3. 9. Our whole life is for God, *Rom.* 14. 6. This is a sanctified disposition, when it is thus with us: And when otherwise we eat for our selves, as *Zachary* speaks, *Chap.* 7. 6. we labour for our selves, get riches for our selves, not caring how our profession is blemished, and God dishonoured by our worldly and covetous conversation; this is from the flesh, which loves its own, and minds it's own things, and not the things of Christ.

4. Sanctification makes live to God.

5. True sanctification makes a man affect society with those that are holy: Its a good signe when the heart doth inwardly cleave to those that excell in grace; especially, when it is for Grace-sake, and because of the Grace that is in them. There may be an outward complying with them, and some externall society had with them also, when yet the heart is not with them; there may be some sutableness of disposition, some morall qualifications, in a godly soule, which may give content unto a carnall heart; but to love them inwardly, and that not for any other respect, but for the grace which is in them, this is from a sutable Spirit of grace working in our selves: Thus it was with *David*, *Psal.* 16. 3. and *Psal.* 119. Come unto mee all yee that feare God, &c. and away from mee yee wicked, &c.

5. It makes affect society with those that are holy.

6. True sanctification makes us aspire after communion and fellowship with God himselfe; it loves fellowship with the

6. It desires communion with God.

Saints, but rests not in them, but aspires higher; nothing will satisfie a sanctified soule, but God; yea, it is God which hee loves and seeks in his Saints. So it is also in the use of Ordinances, they are all empty things without God, unlesse the Lord be there; The Word, Prayer, Sacraments, are but leane and empty things, unlesse he enjoy God in them; He is the fat, the marrow, and sweetnesse of them all: when God meets the soule in any of these, it is then satisfied as with marrow and fatnesse; but when he withdrawes and absents himselfe, it findes no satiety, no relliſh in any thing: The soule is empty still, till *he* fill it, who is the fulnesse of all things: God onely doth fill and satisfie the soule that is sanctified; See *Jer.* 50. 4. There you shall see the children of *Israel*, and children of *Judah* together coming to *Jerusalem* the place of Gods worship; but is that all they goe for? No, saith the Prophet, *They goe seeking the Lord their God*; they goe to *Jerusalem* to worship there; but there is a further thing they seeke for, even God himselfe; without whom, *Jerusalem*, and Temple, and all would be but as a solitary cave in a wildernesse, if God were not found there; This Gods servants finde in frequent experience: Sometimes they finde God sweetly present with them in Prayer, Sacrament, or the like, and then they goe away as a man refreshed with new wine: Sometimes they seek him but finde him not, as *Cant.* 5. and then they are like men that faine would eat to the satisfying of their hungry soule, but they want their appointed food: or like those in the Prophet, they doe eat, but they are not satisfied, they have not enough: *Whom have I in heaven but thee?* saith *David*, Psal. 73. 25. *Whom?* there are Angels, there are Saints, the Spirits of just and perfect men, *Heb.* 12. Are all these nothing with *David?* These were in heaven, and are also in earth: yet saith *David*, *Whom have I in heaven or earth but thee?* These are good *with God*; but *not* able to satisfie a sanctified soule *without God*: If it were possible for such a soule to be in heaven it selfe, there to enjoy all the glory of it, and communion with all the company of Saints and Angels there, yet if it should not there enjoy God, it would say, I finde not him whom my soule loveth and longeth for; where is he? I must finde him ere my joy can be full.

full. Thus a ſanctified heart aſpires to fellowſhip with, and enjoyment of God himſelfe; It ſtayes not till it come to the top of the ladder where God is; Ordinances are as ſo many ſteps to aſcend up unto him; he onely is the end which the godly heart ſeeks in them; when wee reſt in them, not ſeking or not finding God in them, this is but formality, not true ſanctity: True ſanctity ſtayes not till we can ſay as 1 *Joh.* 1. 3. *Verily our fellowſhip is with the Father, and with his Sonne Jeſus Chriſt.*

7. True ſanctification makes us exceeding ſenſible of our own wants and weakneſſes in Grace; making us to ſee how far ſhort wee come of that perfection which ſhould be in us: Thus it was with *Paul*, he ſtrove unto a conformity with Chriſt; but (ſaith he) *I have not yet attained unto it:* And ſo it was with *David*, Pſal. 119. 5. *Oh that my wayes were directed to keepe thy ſtatutes!* *q. d.* but alas, how ſhort doe I come of ſuch a courſe? when men are ſo full, and ſo perfect, that they lack nothing, its a ſign that pride, and ſelfe-conceit, and hypocriſie hath filled their heart, rather then true ſanctity; Theſe are proud Phariſees, Hypocrites, *Laodiceans*, who are indeed poore, and blind, and naked, and miſerable, having no truth of Grace in them. Its a true ſaying, *He that wants nothing in Grace, hath nothing*; others there are which are ever wanting, ever craving and begging, as men that are made up of wants, ſeeing ſuch abundance of corruption in themſelves, that it makes them to abhorre themſelves when they come before God; onely this they doe, they are ſtill purging themſelves in that fountaine of Grace, *Zach.* 13. ſeeking to grow up to full holineſſe in his feare, 2 *Cor.* 7. 1. Theſe are ſanctified ſoules, ſuch Chriſt pronounceth bleſſed: *Bleſſed are the poore in Spirit, Bleſſed are theſe that thus hunger and thirſt after righteouſneſſe*, Matth. 5.

7. Sanctitie makes us ſenſible of our own wants.

8. There be ſundry ſanctified affections and diſpoſitions, which doe ſhew forth true ſanctification where it is: As

8. Sanctified affections.

Firſt, holy mourning for ſinne, when our ſinne is our chiefeſt ſorrow, as it was in *David*, Pſal. 51. 4.

Secondly, a chuſing of the way of Grace; when godlines and Grace with loſſe accompanying them, are choſen and preferred before riches and treaſures of the world, doing as *Moſes*, who

chose affliction, rather then the treasures of *Ægypt*, Heb. 11. and *David* who said of himselfe, *I have chosen the way of thy precepts, &c.* What ever befall us, this is our resolution, in this way I will live, in this I will die.

Thirdly, a caring and taking thought for the things of Christ; *Paul that chiefest of Saints*, had his head full of these cares, even cumbred with them every day: This was from the abundant Grace of God which was in him; those that are after the flesh, they take thought for the flesh to fulfill the lusts of it, *Rom.* 13. but those that are after the Spirit, they take thought for the things of Christ, *Phil.* 2.

Fourthly, an holy zeale and earnestnes for good, to be active and working for Christ, with an holy emulation and contention of Spirit, being provoked thereto, not onely by the zeale of others, as 2 *Cor.* 9. but even by their lukewarmnesse; *the lesse they* doe, *we* will doe the *more*, and seek to draw on others by our example; loth that any should be more forward in evill then wee for good.

By these things try we our selves, try we our sanctification, where these things are, there is the Spirit of holinesse; and where they are not in some degree more or lesse, there the Spirit of Grace is not, nor have those (that doe wholly want these things before-named) any part or portion in any saving blessing of the Covenant.

How to get help against our corruptions.

Use. 4. For direction unto all Gods people which have given up themselves by Covenant unto God; These doe many times complaine of the power of their corruptions prevailing against them; They see so much sinfull uncleannesse in themselves, that it makes them to doubt whether the Spirit of grace ever had any abiding in them. Now for these, here is direction how to get helpe, that they may become pure, holy, undefiled, and cleane from their sin; Let them look unto the promises of this Covenant, which God hath made with his people: Here is a fountain of grace opened unto them to wash in; God hath promised, *That he would poure cleane water upon them, and will cleanse them from all their filthines*, Ezek. 3. 25. He hath said, he *will wash away the filthinesse of the daughters* of *Zion*, that they may be cleane. Are you then leprous and uncleane in your owne eyes?

Use 4. 4.

Goe

Go then and wash seven times in these waters of *Jordan*, and so your leprosie shall depart from you: Goe to God and plead his Covenant and promise, and say unto God, Lord, thou hast made promises unto thy servants, that thou wilt not only forgive the sins of thy people, but that thou wilt sanctifie them, and make them an holy people unto thee; why then am I still thus corrupt, sinfull and uncleane? Lord, wash me, wash me throughly till I be cleane from all my sin. This is our way to get help against our corruptions; we think (for the most part) that if we have sinned, we must indeed go to God for pardon and forgiveneſſe; but we thinke we must worke out our sanctification of our selves, by our owne watchfulneſſe, resolutions, vowes, and promises made unto God: But herein we wrong our selves; were there not more helpe in *Gods promises* which he makes to us, then in *our promises* to him, we might lye in our pollutions for ever; we must therefore goe to God for helpe against our corruptions, seeking to him by faith in his Covenant and promise, saying, as *Jehoshaphat*, *Lord, I am so borne downe by the power of my sinne, that I know not what to doe; onely mine eyes are unto thee; doe thou subdue mine iniquities, doe thou helpe me.* The whole life of a Christian is a life of faith; the life of justification; the life of sanctification; *we live both these lives by the faith of the Son of God*, Gal. 2, 20. and therefore we are said to be sanctified by faith, because by faith we seek for, and receive the Spirit of sanctification which is promised unto us. Herein then lies our helpe. What is the reason that after so many resolutions, against such or such a sin, yet we are overcome againe and againe? It is (in a great part) because we look at the victory against them to come as from our selves; we thinke this or that shall doe it: but the Apostle tells us, *that the victory by which we must overcome, is our faith*; 1 *John* 5. 4. Rest upon Gods faithfulneſſe for helpe and strength against sin, as well as for forgiveneſſe of sin: And then, though there be *no help on earth*, yet we shall see that there *is help in heaven*; though none in our selves, yet there is in God and in his faithfull covenant.

Use 5. To stir up those that do yet finde themselves destitute of all grace, not able to discerne the least sparke of goodneſſe

neſſe in themſelves; let them (notwithſtanding) conſider what God hath promiſed in his Covenant: He hath therein promiſed a new heart, a new ſpirit, to create us new in Chriſt Jeſus: He hath promiſed to poure out waters upon the dry ground, *Iſai.* 44.3. where there is no ſap, no moiſture, no goodneſſe, but their moiſture is turned into the drought of Summer: yet upon ſuch dry grounds, on ſuch dry trees, the waters of the Spirit ſhall be pourted out, and they ſhall be made to bring forth fruit. The wild forreſt of *Lebanon* ſhall become a Carmell, the deſart a fruitfull Field; goe therefore thou poore loſt creature, thou ſinfull ſoule, who never yet to this day hadſt one drop of grace wrought in thy heart; goe thou to the throne of Grace, lament thy ſinfull and wicked heart before God, beg this mercy of him, ſay unto him, Lord, thou haſt promiſed to give thy Spirit unto ſuch as aske him of thee. Now Lord, give it unto me a ſinfull creature; make me, even me alſo a partaker of this bleſſing.

Obj. But here perhaps you will ſay, theſe promiſes are made onely unto thoſe that are in Covenant with God; but alas, thou art a ſtranger and an alien, and haſt ever ſo been unto this day, thou haſt no part in theſe promiſes.

Anſ. They belong to all that either are in covenant with God or ever ſhall be; though they be not as yet fulfilled in thee; yet they may be intended unto thee: theſe promiſes may be thine in reſpect of Gods purpoſe of grace and intention, though not as yet in reſpect of actuall performance and execution. To encourage all to ſeek after this bleſſing: Conſider with your ſelves three things.

Encouragement to ſeek Gods ſanctifying Spirit.

1. The extent of theſe promiſes; *I will poure out my Spirit upon all fleſh, Joel* 2.28. *Whoſoever is thirſty, come, and drink of the waters of life freely*; yea, turne you (ſaith Chriſt to ſcornefull ſinners) at my correction; and then behold, *I will poure out my Spirit upon you:* And in *Ezek.* 36. compare *verſe* 20. with 25, 26. There you may ſee that thoſe upon whom he promiſeth to poure his Spirit, they were ſuch as had polluted Gods name among the Heathen and made it to be blaſphemed; and yet even to thoſe the Lord promiſeth that (when the time of grace was come, for mercy to manifeſt it ſelfe in them) upon them he

he would poure out his Spirit and cleanse them from all their uncleanesse.

2. Consider the freenesse of these promises; *Come and buy without money, or money-worth,* Isai. 55. 2. *drinke of the waters of life freely,* Apoc. 22. 17.

3. Consider Christs forwardnesse and readinesse to give to every one that askes; hadst thou but asked (saith Christ to the woman in *John* 4. 20.) *I would have given thee the water of life:* Marke the place and occasion of Christs words: Christ being then weary and thirsty by reason of his journey, he askes of the woman a cup of water to drinke; no great matter to give, being but a cup of water; and being by the well side, where was water enough and ready at hand, yet she gives it not, but stands wondring that he being a Jew should aske water of her that was a *Samaritane*; well saith Christ, thou denyest me a cup of cold water to drinke, being weary and thirsty; but hadst thou asked of me, I would given thee the water of life: Nay, and did give it unto her; though she denyed him a cup of water out of the well, yet Christ gave her the water of life. What would the Lord Jesus have us to take notice of in this his speech unto her, and her dealing towards him, but that he is more forward to give that water of life (his holy Spirit) to a poor sinner, then we are to give a cup of common water to a thirsty soul? O blessed Redeemer, who would not come unto thee? Goe therefore thou that hast denyed the least mercy and kindnesse to Christ in any of his members, though thou hast thought a cup of water too much of them, yet seek grace from him; Aske his Spirit, intreat him to make thy heart new within thee, doe but aske and seeke; and he will doe more then thou canst hope or thinke; plead the promise of his Covenant and wait in hope. Thus much for the third benefit.

CHAP.

CHAP. X.

Concerning the fourth benefit of the Covenant, namely, our preservation in the state of grace, upholding us against falling away.

4. God preserves his people in the state of grace.

THe fourth benefit which God promiseth unto his in his Covenant is our preservation in the state of Grace to which we are called: This is a part of his Covenant with us, that he once taking us to be a people unto him in Christ, he will never forsake us any more but keep us in that estate for ever: And by this promise the Lord takes away that last great scruple which the soul is apt to make in this manner; although (may one thinke) the Lord hath shewed mercy unto me thus far, that he hath given me hope of the forgivenesse of my sins past, and hath changed my heart in some measure, so as it is my desire to doe his will; yet for all this I find still such strong opposition against me by enemies within and without, so many corruptions within, and temptations without, that I shall never be able to hold out unto the end; but as *David* said, *I shall one day perish by the hand of* Saul; so thinkes the soule here in mids of many pursuits by the enemy; I shall one day perish by the hand of Satan; I shall not be able to withstand him. Now to this feare of our heart, the Lords answers by this promise and benefit, which he hath covenanted to make good unto us; he undertakes to keep us in the same estate of Grace to which he hath brought us; he tells us, no, ye shall never perish, feare it not; he which hath begun the worke will perfect it in us and for us; And as God said unto *Jacob*, in *Gen.* 28. 15. *I am with thee; I will keep thee* (saith the Lord) *I will not forsake thee, till I have performed unto thee all that I have promised thee*; So he saith unto us, *I will keep you, till I have perfected towards you all the good pleasure of my goodnesse*, 2 Thes. 1. 11. *I will keep you in my own hand, I will guide you by my councel, and afterward will bring you to glory*, Psa. 73. This blessing we have promised to us, in Jer. 32. 39, 40. *They shall fear me for ever, and I will make an everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare*

feare into their hearts that they ſhall not depart from me: and in Iſai. 54. 8. *With everlaſting mercy have I had compaſſion on thee, ſaith the Lord thy Redeemer; For this is unto me as the waters of* Noah; *for as I have ſworne, that the waters of* Noah *ſhall no more goe over the earth: ſo have I ſworne, that I would not be angry with thee. The Mountains ſhall remove, and the hils ſhall fall downe, but my mercy ſhall not depart from thee, nether ſhall the covenant of my peace fall away, ſaith the Lord that hath compaſſion on thee.* Plentifull is the Scripture in ſuch promiſes as theſe, In *Hoſ.* 2. 19, 20. *I will marry thee unto my ſelfe, &c.* when the Lord marrieth us to himſelf, he doth it with a purpoſe to be ours for ever; whom God loves once with his conjugall love, he loves them for ever unto the end, *John* 13. 2. And thence it is that thoſe that are truly regenerate and ſanctified, are compared to Mount *Sion*, which cannot be removed, *Pſal.* 125. 1. And to a Tree planted by the River of water, which continually flouriſheth, and withers not, &c. *Pſal.* 1. 3. and to an houſe built upon a Rock, *Matth.* 7. And hence is that glorious triumph of the Apoſtle, ſetting all contrary power at defiance, *Who ſhall ſeparate us from the love of God? &c.* Rom. 8 33. *Neither heigth, nor depth, nor things preſent, nor things to come ſhall ever ſeparate us from the love of God, wherewith he hath loved us in Chriſt Jeſus;* and in 2 Tim. 4. 8. *Hence forth is laid up for me a Crowne of righteouſneſſe:* And thence was that confident ſpeech of the Prophet, in Pſalme 73. *Thou wilt guide me by thy counſell, and afterward bring me to glory.* This benefit the Lord will fulfill unto his people; when he hath begun the work of his grace, he will finiſh it unto the day of Chriſt, *Phil* 1. 6. He will ſhew himſelfe to be both the author and finiſher of our ſalvation, *Heb.* 12.

Arminians and *Papiſts* which teach a falling away from grace, know not the difference between the covenant of workes and the covenant of grace. Their Doctrine of the Apoſtacy of the Saints, that thoſe that are Adopted, ſanctified, and planted into Chriſt, may fall away and periſh, is a doctrine contrary to the whole tenour of the covenant of Grace, injurious unto God, and uncomfortable unto the Saints. It is true that there is a kind of ſeeming holineſſe which may be loſt, a forme of godlineſſe which may vaniſh and come to nought, *Heb.* 6. 4, 6.

The doctrine of ſaints apoſtacy confounds the two Covenants.

and 10.29. Its true also that Gods own people called and chosen may much dampe and quench the grace of God which is in them, and may shew much infirmity in particular fals, which they are subject unto, being sometimes so far left unto themselves as we see in *David* and *Solomon*, & *Peter*, &c. Acts of grace may be interrupted in them for a season, sence of it may be much lessened, power of it weakned, the degree of it abated: but the habit cannot be utterly lost, the life of it never goes out; a man may be in a swoune, and yet his life be in him still. The certainty of the Saints perseverance is built upon these foundations.

Foundations of the saints perseverance.

1 Gods power.

1. God is able to stablish them, and therefore they shall be established: He is able to keep us, *Jude* 24. He is able to make us stand, *Rom.* 16.25. and therefore we shall never be removed nor overthrowne.

Object. But this is a weake argument to reason from Gods power to his will.

Ans. Then the Apostle himselfe argues weakely, in *Rom.* 14. 4. where speaking of the weake believer, hee saith that such an one shall be established; and how proves he that? because God is able to make him stand. This is the Apostles Argument: Indeed its true, God will not doe all things which he can do; he can out of the stones and rocks raise up children unto *Abraham*, but he neither doth it nor will doe it: But though God will not doe all things which he can, yet he will do all things which he hath promised to doe. Now this is Gods promise (as we have seen before) that he will preserve his people; and therefore if he can doe it, surely, he will doe it, because he hath promised it. And hence it is that in *Joh.* 10.28,29. Christ argues from the power of God, and doth by that argument prove the undoubted salvation of those that believe, namely, because God is in power greater then all, and none is able to pull them out of his hand: Indeed, till we have a promise, there is no arguing from Gods power; no man can groundedly argue that God will out of stones raise up children to *Abraham*, because he never promised it; but when we have the promise, then we may reason from his power: And thus did *Abraham* reason, I shall have a Son (saith *Abraham*) because (though my body be

How we may argue from Gods power to his will.

be as good as dead, yet) God is able to doe it. The argument was good, becauſe God had before promiſed to doe it. So in the caſe in hand; God hath ſaid that he will keep us to his heavenly Kingdome; and therefore if he can doe it, he will doe it; he hath engaged all his power and goodneſſe to be for our ſalvation; God is ours, his power is ours to ſtabliſh and ſtrengthen us that we fall not; yea, here are two immutable things to ſupport us; the power and will of God. Theſe two, are as the two pillars before *Solomons* Temple; *Jachin* and *Boaz*: *Boaz* ſignifying (in him is ſtrength) and *Jachin* (he will ſtabliſh:) theſe two pillars ſtand together to eſtabliſh all thoſe that are ready to fall; if there be ſtrength in him, he would have us to know that he will put it forth for our eſtabliſhment, that we might be ſupported by his power; his power and will ſtand together to ſupport us.

2. All the gifts of God which accompany ſalvation, are given without repentance, *Rom.* 11. 29. *Hoſ.* 13. 14. God never repents him of the grace he hath ſhewed to his people that he knew before: Hence is that in 2 *Sam.* 7. 14. when God promiſeth to *David*, that he would take of his ſeed, and ſet upon his Throne after him, and then ſaith the Lord, *I will be his Father, and he ſhall be my Sonne, and my mercy will I not take away from him, as I tooke it from* Saul; to teach us when he hath once brought us into the ſtate of Adoption, to be his ſons, he will never ceaſe to follow us with Fatherly love, he will never take away his Fatherly mercy from us: adde hereunto that in *Iſai.* 46. 3. 4. and *Mal.* 3. 6.

2 God repents not of his gifts and calling.

3. It would ſhake the foundation of Gods election, if thoſe that are once ſanctified ſhould fall away and periſh; for thoſe onely whom he knew before, thoſe onely doth he ſanctifie: If he hath in mercy drawne us unto himſelfe, its a ſigne he hath loved us from everlaſting, *Jer.* 31. 3. our calling and ſanctification is according to his purpoſe, *Rom.* 8. 28. 30. 2 *Tim.* 1. 9. Thoſe that are ſanctified, juſtified and called, are all firſt choſen: And thence faith is called the faith of Gods Elect, *Tit.* 1. and thoſe that are ſanctified are ſaid to be choſen unto it, *Epheſ.* 1. 3, 4, And why are theſe things ſaid to flow from Gods election, but that we knowing that that foundation of Gods election

3 To grant Apoſtacy would make Election changeable.

ction remaineth sure, we might know that our state in Grace is sure also, as being built on that foundation which cannot be moved? And this doth our blessed Saviour make good in that speech of his in *Mat.* 24. where speaking of the strong delusions and deceits which many should be deceived with, he saith, *that those deceivers shall shew forth such signes and wonders, as if it were possible, should deceive the very Elect:* If it were possible; but that they cannot doe, the Elect cannot perish.

4 It would frustrate Christs intercession.

4. It would frustrate the vertue and efficacie of the mediation and intercession of the Lord Jesus, who not only once offred up himself, as a sacrifice for us, but appears for ever at the right hand of the Father to make intercession for us, *Rom.* 8. 34. That prayer of his *Joh.* 17. which he made for us when he was here upon earth, was and is a testification of the care he hath of us now in heaven; He then prayed, Father keep them in thy name; and the same doth he for us now: He is not changed, he is yesterday and to day & the same for ever; he is our faithful High-Priest, who beares *our names upon his breast* in the holy place he is now entred into, *Exod.* 28. 29. presenting us with his *heartiest affection* unto his Father, he having set us *as a seale upon his heart*, and carrying us in his bosome, and loving us with his bosome love. This comfort Christ gave unto *Peter*; *I have prayed for thee* (saith Christ) *that thy faith fail not*, *Lu.* 22. 32. And look what Christ prayed for in the behalfe of *Peter* and the rest of his Disciples, the same prayer he makes for all those that believe in him through their word, *Joh.* 17. 20. And if Christ make such intercession for us, we know that he is alwayes heard and accepted by the Father, *Joh.* 11. It is not possible that those for whom he intercedes should perish.

5 The causes of Apostacy are prevented.

5. If there were falling away from Grace, then it must come either by Gods departing from us, or by our departing from him: But neither of these shall doe it; neither will God depart from us, nor shall we (when once effectually called) depart any more from him, *Je.* 32. 40. He wil not forsake his people, 1 *Sam.* 12. 22. Nor will they go away from him, *Joh.* 6. 68. Lord whether shall we goe? thou hast the fountain of life and blessednes in thee; whether should we goe to forsake thee?

Obj. But *Adam* who had perfect holinesse in him, and had more

more grace then we have, did fall; therefore we which have leſſe grace then he may fall much more.

Anſw. It followes not; becauſe *Adam* and we are to be conſidered under different Covenants: *Adam* was under the Covenant of works; thoſe that are regenerate, are under a Covenant of Grace; He was therefore left to himſelfe to work either in one kinde or other, well or ill, as he would himſelfe; but now we are under a Covenant of Grace, and are kept by the power of God through faith unto ſalvation, 1 *Pet.* 1. 5. he had no promiſe of being kept as we have; He had that which we have not, *Poſſe ſi vellet*, he had power to have ſtood, but abuſed his will; we have that which he had not; we have will, but we want power; but though we want power of our own, yet we are kept by the power of God.

Object. But we have no promiſe of being kept in the ſtate of Grace, but onely ſo farre as wee are not wanting to our ſelves, &c.

Anſw. 1. If ſo, no fleſh ſhould be ſaved; for vvho is not vvanting to himſelfe more or leſſe? Are thoſe that plead thus, ſo vvatchfull and diligent never to be vvanting to themſelves? I ſuppoſe they dare not for ſhame once affirme it; and yet I believe, they will not therefore ſay, that becauſe of ſuch vvant, they are fallen from Grace.

2. If this vvere all that God promiſed unto us novv under Grace, then I demand, what have we promiſed to us more then vvas promiſed to *Adam?* for ſurely if *Adam* had not been vvanting to himſelfe, he ſhould have continued ſtill in that holy eſtate; And if the Lord ſhould novv promiſe us no more, what grace is ſhevved to us more then to him? vvhere is the Grace of the ſecond Covenant above the firſt?

3. The Lord hath promiſed this alſo, that vvee ſhall never be ſo farre vvanting to our ſelves, as wholly to turn away from him, *Jer.* 32. 40. He puts into the hearts of his people an holy feare of departing away from him; they feare to be deprived; *Heb.* 4. 1. This feare makes them pray, *knit my heart unto thee*, and to reſolve with *David*, *It is good for me to draw nigh unto God*, *Pſal.* 73. And thus in *Jer.* 32. 39. *I will give them one heart, that they ſhall feare me for ever.* This fearing him for ever makes Gods

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children *for ever* to cleave to him, so as though they may have their particular slips and failings, yet they can no more cease to feare God, and to cleave unto him, then this promise of God can faile, wherein hee hath said, *I will give them an heart to feare me for ever*. At what time they cease to feare God, at the same time, this promise of God failes and comes to nought.

Object. But these promises which doe sound as if they were absolute, are to be expounded by other promises which are expressed conditionally, if yee continue, *Colos.* 1. if yee faint not, *Galat.* 6.

Why conditions are sometimes added to the promises of perseverance.

Answ. 1. These conditionall expressions are added, not to weaken the force of those absolute promises before named, as if one sort of promises did crosse another, and were to weaken our confidence in them: but there are two other causes of adding these conditions. One is this: Namely, because the Apostle in writing to visible Churches, hee knew that in all such Churches there were some, that though they made as faire profession as the rest, yet they would in time discover some unsoundnesse at heart; for their sakes therefore the Apostle addes these (Ifs) as if hee should say, if yee be truly grounded on Christ, and so continue, then shall yee be presented blamelesse, &c. *Col.* 1. 22, 23. but this doth nothing at all tend to weaken the assurance of those that are truly called and sanctified. The other is this; These conditionall expressions have in them the force of a secret warning and quickning exhortation for every one that standeth or thinks that he standeth to take heed lest he fall; and so in stead of weakning our confidence, they make us to stand more cautelously and sure.

2. It is a sweet and usefull consideration observed by that learned Lawyer, and active Instrument in the Cause of Gods truth, that in the comparing and compounding of these conditionall promises with the absolute, we must place the conditionall in the first rank, and then the absolute in the second: Set the former as the major Proposition, the later as the minor; as thus: If yee continue, yee shall be saved: here is the conditionall promise in the major; then follows; But yee shall continue, yee shall never depart from me; Here is the absolute promise in the Minor; whence followes the conclusion of assurance

rance in the conſcience of the believer, I ſhall be ſaved. The inverting of this order, breeds the diſturbance and confuſion, when they ſet the conditionall after the abſolute.

Object. We grant (ſaith the Jeſuite) we may be aſſured, that God will hold his promiſe; but no man can aſſure himſelfe of the ſe of his particular will.

Anſw. Then belike the Grace of God and efficacy of it muſt depend wholly upon the will of man: So that where the Apoſtle ſaith, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy*; we muſt now change the Text, and ſay, It is in man that willeth, and not in God that ſheweth mercy. Rom. 9. 16.

Object. But to what end are thoſe caveats and warnings given, to take heed of falling away from the Grace of God, if ſo be that thoſe which are under Grace cannot fall from Grace?

Anſw. They ſerve to keep the Saints more watchfull, by which watchfulneſſe they are helped to ſtand more firmely: They are thereby admoniſhed of their own infirmity, and made more carefull to reſt on Chriſt, by whom they are preſerved. 2. They ſerve alſo to leave all Hypocrites and Apoſtates without excuſe, they being warned of the danger, but they would not take heed.

Object. But this Doctrine of Perſeverance is a Doctrine of ſecurity, tending to make men careleſſe, when they know they cannnot fall nor periſh.

Anſw. It doth indeed breed an holy ſecurity, that knowing theſe promiſes which the Lord hath made unto us, thus to keep us for ever unto himſelfe, now we may ſay as the holy Prophet, *I will even lay me down and ſleep in peace, for the Lord ſuſtaineth me: And though Legions of Devills be ſet me round about, yet I will truſt in this, The Lord is my life and ſalvation; of whom ſhould I be afraid? he will deliver me from every evill work, and preſerve me blameleſſe to his heavenly Kingdome.* This holy peace and bleſſed ſecurity doth indeed flow from the doctrine delivered, but not that ſinfull and carnall ſecurity which theſe men meane: Look into the Saints who have felt moſt aſſurance hereof in themſelves, and ſee whether it wrought any ſuch effect in them; *David* ſaith, *Thou wilt guide me by thy counſell, and afterward wilt bring me to glory*, Pſal. 73. But did this his aſſurance make him carnally ſecure?

cure? did he now conclude with himselfe, I may now take mine own liberty, and live as I list? No such thought entred into his heart, but the contrary; *It is good for me to draw nigh unto God*: It made him to love God more, and to cleave unto him in his inward affection, and to make God the portion of his soule for ever. And so the Apostle; who more assured then *Paul? Rom* 8. yet who ever more watchfull and more zealous for Christ? Certainly, they know not what this assurance is, which thinke this to be the fruit of it, to make us carnally secure and careless of well-doing.

By what means God keeps his people from falling away.

Quest. If the Lord will thus stablish and keep his Saints from falling, how and by what means doth he effect it, and bring it to passe?

Answ. Here are two things concurring: First, an inward principle and work of faith wrought in us, inherent and abiding within us: Secondly, an externall assisting power of God upholding and strengthening that weak faith which is in us, and treading down our enemies under our feet: Both these are joyned together in that one saying of the Apostle, 1 *Pet.* 1. 5. *Wee are kept by the power of God through faith unto salvation*: Here is faith within us, and the power of God without us, both united and working together to keep us unto salvation. Faith makes us see wherein our strength lyeth, not in our selves, but in God through Christ; being then sensible of our own infirmity and weaknes, faith flies unto this power of God to be kept by him: Faith speakes in the heart of a Christian as *Jehoshaphat* did 2 *Chron.* 20. *Lord I know not what to doe, I am not able to stand against all this multitude of enemies which be set my soule on every side, but mine eyes are towards thee, I rest on thee*, 2 Chron. 14. And then the soule thus looking unto God by the eye of faith, and resting upon his power; now the power of God comes in for our help, so as faith stands still to see and behold the salvation of God; And hereto agrees that of the Prophet, *Isai.* 26. 3. *The Lord keeps in perfect peace the minde which is staid on him*: Wee stay upon him by faith, and he keeps us in peace and safety by his power; And to the same purpose is that in *Ephes.* 6. where wee are exhorted to stand fast in the power of his might; wee must have recourse unto the power of his might by faith, and then

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we ſhall ſtand faſt, and never be moved; Now as wee have ſeen that the Lord will preſerve his people in the ſtate of Grace to which he hath called them, ſo let us conſider what grace is herein ſhewed unto us from God, and what benefit comes thereby unto our ſelves.

How grace doth ſhew it ſelfe in our preſervation in grace.

Here is Grace from God; For *by Grace we ſtand*; were wee left unto our ſelves, we ſhould ſoon doe as our firſt Father did; There is naturally the ſame revolting ſpirit in us, as was in him, an aptneſſe and inclination of heart, ready to depart away, *Jer.* 5. 23. *Heb.* 3. 12. loving to wander, *Jer.* 14. 10. wee have alſo the ſame Enemy, the ſame Tempter to draw us with like temptations from our communion with God, *Luk.* 22. 41. And in thoſe that are not preſerved by Grace, theſe things (corruption within, and temptation without) doe prevaile ſo farre, as to turne back many who ſeemed to begin in the Spirit, to cauſe them to make an end in the fleſh: They turning back againe after their waſhing, to the wallowing in the mire. Its Grace therefore whereby we ſtand, elſe we ſhould fall as well as they.

2 Pet 2. 19.

What a great benefit it is, to be ſo preſerved.

And a ſingular benefit it is, conſidering that without this one, all the former bleſſings, to have God to be a God in Covenant with us, to have our ſinnes forgiven, to have our natures renewed and ſanctified, all theſe (I ſay) were evacuated & made as nothing, If this one bleſſing of perſeverance were wanting; for then we might loſe our intereſt in God againe, wee might come againe under the guilt of ſinne, &c. and what benefit then of all this, that ſometime we had God for our God? wee had our ſinne forgiven, but now all this is diſanulled; wee have loſt God againe, and are now enſnared againe in the ſnare of our ſinnes: It is therefore no leſſe bleſſing to be kept in a ſtate of Grace, then to be brought into it. And then, conſider alſo the danger of Apoſtacy, that the end of ſuch is worſe then was their beginning, 2 *Pet.* 2. though their beginning was naught, ſinfull, and miſerable, yet their end is worſe: And it had been better for them never to have knowne the way of righteouſneſſe, then when they have knowne it, to turn from it: Such ſhall receive the ſorer vengeance, *Heb.* 10. 29. The greater the danger is of falling back, the greater is the bleſſing in being preſerved in the grace in which we ſtand.

A ground of conſolation to the Saints.

Uſe 1. This ſerves for endleſſe comfort unto all the Saints of God. Temporary bleſſings yeeld temporary refreſhings; but this benefit of perſeverance aſſures us of good things more abiding and eternall, in the conſideration whereof wee ſhould be comforted with endleſſe comfort, everlaſting joy ſhould be upon our heads, *Iſai.* 35. 10. Be our enemies never ſo ſtrong and mighty, our infirmities never ſo many, yet ſhall neither *their ſtrength*, nor *our weakneſſes* expoſe us to their will, but wee ſhall be kept ſafe unto ſalvation by a divine power, which is above all and over all; The Lyons may roare at us, but they ſhall not teare us in pieces; *Pharaoh* may purſue us with his Chariots and Hoſemen; but wait a while, and wee ſhall ſee the Lord fight for *Iſrael* againſt the *Ægyptians*; wee ſhall ſee the ſalvation of God. In *Joh.* 17. 13. when Chriſt was there praying to his Father in the behalfe of his Diſciples (which prayer he uttered before them in their preſence and audience) marke what he did aime at in it, which was *that they might have his joy fulfilled in themſelves*: Hee was commending them by prayer unto his Father, that he would keep them in his Name, and preſerve them from evill; that none of them might bee loſt. And this hee did, that they knowing how Chriſt the beloved Sonne interceded with the Father for them, might be filled with comfort, as knowing that his petitions put up for them, could not poſſibly returne in vaine. This makes our joy a full joy, that wee are not onely brought into a ſtate of Grace, to have God for our God, and to have our ſinnes forgiven, &c. but wee ſhall be kept in this eſtate for ever. Though wee be not yet exempted from falling into ſinne through manifold infirmities, yet wee are ſure we have a God which will pardon our ſinnes: Though we be weake, yet when we are ready to fall, the Lord will either put under his hand, and prevent us that wee fall not; or if he ſuffer us to fall, yet he will raiſe us up againe; we ſhall not ſo fall as to riſe no more: In the midſt of all our infirmities, wee may ſay with the Church, in *Micah* 7. 8. *Rejoyce not againſt mee O mine enemy, though I fall I ſhall riſe againe.* Let not Gods people be dejected over-much, to walk uncomfortably becauſe of their infirmities. Be comforted againſt them by this conſolation of God;

God; he hath made a Covenant with you, that he will never forſake you: If it hath pleaſed him once to make you his people, he will caſt you off no more, 1 *Sam.* 12. Thou that complaineſt and walkeſt heavily becauſe of thy ſinfull corruptions which burthen thee and preſſe thee down, tell me, Let me ask and let thy heart make anſwer within thee, doe thy corruptions and failings make thee leſſe to eſteeme of Chriſt, or doe they make Chriſt more precious unto thee? If thy corruptions get within thy heart, and make any thing more deare and precious to thee then Chriſt is, this is dangerous; but if by the ſence of thy corruption, thou art made to draw nearer unto Chriſt, to eſteem more of him, to cling faſter unto him, ſuch infirmity may ſerve to humble thee, but it ſhall never deſtroy thee: Though thou be weak, yet *his Grace is ſufficient for thee,* 2 Cor. 12. 9. ſufficient to pardon thy failings, ſufficient alſo to keep thee that neither the gates of hell, nor ſinne, nor death ſhall ever prevaile againſt thee: *Commit* thy ſoule therefore *in well-doing to thy faithfull Creator,* 1 Pet. 4. 19. who hath created thee anew in Chriſt Jeſus, and know that as hee is able to keepe, ſo hee will keep that which is committed unto him againſt that day.

Uſe 2. This may ſerve alſo for councell and direction unto all Gods faithfull ones, to take heed of ſelfe-confidence and thinking to ſtand by their own ſtrength: know wherein your ſtrength lyeth; it is not in your ſelves; *In his own might ſhall no man be ſtrong,* 1 Sam. 2. 9. but your ſtrength and ſafety lies in this Covenant of peace, which the Lord hath made with you; *he keeps the feet of his Saints,* 1 Sam. 2. 9. *hee preſerves the ſoules of his Saints,* Pſal. 97. & 34. So as none that truſt in him ſhall periſh. It is with us as it was with *Sampſon,* all men wondred wherein his great ſtrength ſhould lie; but it was neither in his haire, nor in his limbs, but in the Covenant of his God; whiles hee kept his Covenant with God, God was with him, and by *his* power aſſiſting, and ſtrengthening, hee made heapes upon heapes, and ſlew thouſands of the *Philiſtimes*; but when hee had broken the Covenant of his *Nazaritſhip*, and ſo had cauſed the Lord to depart from him, then *Sampſon* became weake as another man; Take heed of ſelfe-confidence.

whiles we cleave to our Covenant and keep the Lord with us, then are we ſtrong and do valiantly; but when we truſt in our ſelves and withdraw our ſelves from God who is our ſtrength, then we are weake and are overcome. There is nothing which makes a readier way for the fals of Gods children, then this, that they grow to confidence in themſelves and in that grace which they have received: They thinke as *Samſon*, they will rouſe up and ſhake themſelves, and then they thinke to doe as at other times; but when the Lord ſees this diſtemper growing upon us, then he lets us take a knock or two, to heale this evill in us, and to make us know that *our way to be ſtrong is to be weake*; weake in our ſelves, that we may be ſtrong in the power of his might. And indeed when we are thus weake, then are we ſtrong, 2 *Cor.* 12.9. And *contra*, when we are ſtrong, then are we weake, bereſt of the power of God, which is our ſtay and ſtrength. And therefore let us learne of the Prophet to ſay, *In the Lord I have righteouſneſſe and ſtrength*, Iſai. 45.24. know how unable we are of our ſelves to do any thing, ſo much as to think a good thought 2 *Cor.* 3. but are able to do all things by the power of Chriſt ſtrengthning us, *Phil.* 4.13. And therefore whatſoever we have to do, look we up unto his helpe, to work all our workes for us, whether we be to meditate, to ſpeake or to do any thing, which might be pleaſing unto him, rely upon him for help, make him our ſtrength, as well as our Redeemer, *Pſal.* 19. *ver. laſt*.

Labour for that grace which is of an abiding nature.

Uſe 3. For exhortation unto all, to labour for a ſtate in Grace, to get within this Covenant of Grace, get our ſouls endued with ſuch truth of grace as may aſſure us of our abiding in it for ever. True grace is of an abiding nature, It is a treaſure that will never faile; Its that part which can never be taken from us, *Luk.* 10. All the things of the world are fading and periſhing. Riches take their wings as an Eagle and flye away, *Prov* 23. or elſe they are made a prey and ſpoyle by the enemy, as the *Sabeans* and *Caldeans* did of the goods of *Job*. Had we *Solomons* Treaſures, who made ſilver as ſtones in *Jeruſalem*, yet we muſt goe naked out of the world, and take nothing away with us. But grace is a durable and an everlaſting poſſeſſion; It never failes; if we live, it lives with us; If we die, it will

will not leave us nor forſake us. One graine of true ſanctifying grace, though it be but as a graine of muſtard-ſeed, is more worth then the riches and treaſures of a Kingdome; you that want it, ſeek it as your life; you that have it, keep it as you would keep your ſoul; Let both take heed of being deceived with ſhewes and ſhadowes of grace in ſtead of truth; All is not gold that gliſters; every one which makes a ſhew, and carries out in his profeſſion a forme of godlineſſe, hath not the truth and power of it in his heart: Theſe ſhadowes will vaniſh and come to nothing; it is the ſubſtance onely which remaines. Let us take heed we be not deceived; in nothing is a miſtake ſo dangerous, as in this matter in hand. Seeming ſhews and ſhadowes of grace, will end in real miſery; whereas truth and ſoundneſſe of grace will bring to a weight of glory.

We here in theſe parts, where Religion hath a name, and profaneneſſe is diſcountenanced by all, we (I ſay) had moſt need to look to our ſelves: It is to be feared that many an one, which now makes a good profeſſion before men, yet if the ſtate of things and times ſhould change, would quickly be turned into other men. Thoſe that now ſeem to live, and to be for Chriſt, for Religion; for Goſpel, and for Ordinances, would then turne to be either enemies or Neuters, and ſhew themſelves to be hollow hearted and double-minded, unſtable in the way which now they walke in: And there be diver, ſorts of theſe. As

Divers ſorts of profeſſors that will fall away.

1. Some reſt in outward Reformation of groſſe ſinnes, they make clean the outſide of the Cup, that they may ſeem cleane before men; but they harbour many corrupt luſts within, which they doe not ſeek to caſt forth: Into ſuch the unclean Spirit, though he ſeem to be diſpoſſeſſed, wil return againe.

2. Some take up a profeſſion of Religion for carnall ends, following Chriſt for loaves, *Joh.* 6. 26. becoming Diſciples becauſe they look to riſe and come to preferment by Chriſt: *Judas* would never have cleaved to Chriſt but that he hoped for ſome advantage by him; and what came of it in the end? when he ſaw that his hope failed him, then he fals off, and takes part with the High Prieſt againſt Chriſt. When men do thus take up

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a profession of Religion for gaine, for credit, for outward respects in the world; a crosse day will come which will blast their hopes in these things; God will on purpose crosse the hopes of such men that they might thereby be discovered and made knowne. He will have both approved and not approved to be known, 1 *Cor.* 11. and when this unlooked for event falls out, then as they see their hopes to fail them, so other men shal see their Religion and profession to faile with them. This assumed body of Religion not being animated and quickned with life, and vigor of Spirit within, will at length be laid downe when they have made use of it for a season to serve their turne.

3. Some professe the feare of God, and yet carry in them an heart estranged from such as are most faithfull and upright in their walking before God, like *Caine* that would come and sacrifice as well as *Abel*, and yet nourish grudge in heart against *Abel*; one Altar shall serve them both to sacrifice on, but they have not one heart in them, nor one way to walke in. There will be a day which will declare and make manifest what is in them.

4. Some will doe as those in *Isai.* 58. 2. and in *Ezek.* 33. They will come as Gods people use to come, as if they would seeke after Ordinances of righteousnesse, and would know the way of truth; but yet when the word toucheth their sore, and comes to the quick to meddle with that which they have hid under their tongue, then they begin to mislike and murmur against *Moses*, and to find fault with him that rebuketh them: So long as the word speakes pleasing things, they like it well, but when (like salt) it begins to bite, then they put it from them: Such as these often have the word in their eares (they will heare it) and in their tongue (they will talke of it) and in their fore-heads, (make a profession of it) and it shall be written on the posts of their doores (they keeping a course of family duties) that all men may thinke the best of them; but it is not in their heart to love it, it is not written in the inward parts; and not being there, there is nothing within to maintaine the life of grace. The oyle that should feed the lampe is wanting, and therefore the light of such, will at length go out and end in darkenesse.

5. Some

5. Some attaine unto great gifts in knowledge, utterance, ability in prayer, (&c.) but withall they grow high-minded and conceited by meanes of them, and are pufft up, thinking themselves more excellent then their neighbours, that they are not as other men. These swelling wals will not stand long; these that are so pufft up with a fleshly mind; the Apostle saith of them, that they hold not the head Christ, *Colos.* 2. 18. 19. And if they hold not the head, they are but unsound members of the body; if they receive not life and quickning from the head, they will dye and wither, Let us look to our selves, that we be none of these. These may be written in *Ierusalem*, *Isai.* 4. 3. They may subscribe with their hand and name themselves by the name of *Israel*, *Isa.* 44. 5. but they are not written in heaven, nor shall they enter into the land of *Israel*, *Ezek.* 13. 9. These want that grace which accompanies salvation: Rest we not in these things, but seek after truth of heart, labour for that grace which will last and hold out. Get an humble, meek, upright frame of Spirit; Let our hearts be knit unto Christ more then the rewards of Christ. Instead of that fulnesse with our owne gifts, get a sence and feeling of our own wants and weaknesses, and come to him that hath all fulnesse dwelling in him, that out of his fulnesse we may receive. Such an humble, thirsting and impotent creature, sensible of its owne insufficiency, yet lying daily at the beautifull gate of mercy to receive some gift of grace from him whose glory fills his Temple, shall stand and continue to the end, till they receive the end of their faith and hope, the salvation of their soule; when thousands fall at their side, and ten thousands at their right hand, yet shall they stand upright, they shall never fall, 2 *Pet.* 1. This abiding grace let us every one labour for; seek it as silver; call, cry for it, dig deep, and search for it as for treasures, *Pro.* 2. *Blessed is he that findeth it, blessed now and blessed for ever.*

Thus much of the fourth benefit, and so also of all the spirituall blessings of the Covenant.

CHAP.

CHAP. XI.

Concerning the temporall promises of this life; Shewing, first divers grounds to assure us that God will not be wanting to his people in outward things; and secondly, how we are to walk that we may enjoy these promises, and whence it is that some of Gods people suffer wants.

Temporall blessings of the covenant.

IT followes now to speake of the temporary, which concerne the good things of this present life. Concerning which kind of promises, the Lord is not wanting in making his goodnesse knowne towards his people in full measure. The Lord knowing how apt we are to have our minds taken up with careful thoughts about them, and knowing also that we cannot (in ordinary course) be without them, he hath therefore made knowne unto us his care which he hath over us, that he will provide for us whatsoever is needfull & convenient for us, to the end that we knowing his promises concerning these things, we might by faith rest upon his faithfulnesse, and might be free in our minds from all vexing distracting cares, serving him chearfully in our places according to his will, looking to him for supply of all such things as we stand in need of. And concerning these kind of blessings, we may observe how the Lord hath made us some *generall* promises of all good things, so as we shal want nothing that is good, *Psa.*34.10.& 84. 11. The want of some one thing needfull, might more disquiet us, then the possession of many things could cheare us. And therefore he hath promised to give us all things: And beside these generall promises he hath also given us promises of many *particular* blessings; as of length of dayes, *Deut.*5. 3. & 25.15. & 30.20. *Prov.*3.16. of protection, *Gen.*15. *Prov.*6.1.*ult. Psal.*84.11. *Zach.*2. of health and freedome from the diseases of *Ægypt*, *Exod.*15.26. & 23.25. *Deut.* 7.15. and many other of like kind which I passe by; Only one kind or sort of them I mean to insist upon a little; those I mean, which concerne our sustenance and comfortable provision of necessaries for life; as food convenient and cloathing convenient, &c. bread to eat, and cloathes to put on, as *Jacob* speakes

Gen.

Gen. 28. Theſe the Lord hath promiſed that he will miniſter unto his Covenanted people; Theſe promiſes we have laid downe, *Levit.* 26. 3. to 14. *Deut.* 28. 2. to 15. *Pſal.* 112. 2, 3, & 132. 15. *Iſai.* 33. 15, 16. *Jerem.* 31. 12. *Ezek.* 36. 30. *Mat.* 6. 33. 2 *Cor.* 9. 8. 1 *Tim.* 4. 8.

I mention the more of theſe, that we ſeeing ſo many and large promiſes made unto us, we might be encouraged the rather to believe and reſt upon the faithfulneſſe of him that hath promiſed. If the Lord ſhould have ſpoken but once unto us in the whole Scripture, concerning theſe things, we ſhould not have needed to doubt of his word. But when he is pleaſed ſo often to repeat his promiſes over and over, againe and againe, ſo often telling us that he wil not be wanting to us in theſe things, it is too much incredulity in us, if after all theſe we believe him not, and caſt not our care upon him. Eſpecially conſidering how the Lord himſelfe reckoneth theſe promiſes a part of his Covenant which he hath made with his people. Note that in *Deut.* 8. 18. the Lord thy God gives thee power to get ſubſtance, *to eſtabliſh his Covenant which he made with thy Fathers*, &c. God doth herein fulfill his Covenant with us, when he gives us ſuch ſubſtance as pertaines to the comfort of this life, and ſo in *Levit.* 26. 5, 6. &c. *I will cauſe the land to yeeld her encreaſe, and your threſhing ſhall teach unto the vintage*, &c. And why will the Lord doe this unto them? He tels them in the ninth verſe following, *ſc. I will eſtabliſh my Covenant with you*, that is, *I will therein perform and make good my Covenant*, &c. *Pſ.* 111. 5. He hath given meat (or a portion) to his people; what moves him thereto? Even his Covenant: He is ever mindfull of his Covenant; the like we have in *Ezek.* 34. 25, 27. In all which we ſee how the Lord reckons this as a part of his Covenant in which he hath bound himſelfe unto his people, even to give unto them ſuch things as they ſtand in need of for this preſent life.

And becauſe it is the duty of Gods people to live by faith, as well concerning thoſe things that pertaine to this preſent life, as thoſe that concerne the life to come, to the end therefore that we may with more aſſured confidence reſt upon the faithfulneſſe of God in theſe things, let us helpe our faith by theſe conſiderations following.

Helps to faith concerning the things of this life.

1 Look at the fulneſſe and bounty of our God, he hath a full hand, a rich treaſure, full of all good things; there is no end of his riches; he is able to make us abound unto all ſufficiency, 2 *Cor.*9. and is moſt liberal and free-hearted, abundant in goodneſſe, bountiful, not ſparing and cloſe-handed, but ready to communicate to every one that ſtands in need.

2. As he is bountifull, ſo he is alſo kind and loving to his people; he loves the proſperity and welfare of his ſervants: It delighteth him to ſee it goe wel with them; he is tender-hearted towards them, pittying their wants, ſenſible of their ſorrows and neceſſities. Pſal. 35. 27.

3. He hath already given us greater things then theſe, he hath given us his Son, his Spirit, Himſelfe; how ſhal he not then give unto us theſe leſſer things? *Rom.*8. 32.

4. Chriſt hath purchaſed them for us, he hath given a full price for them; he emptyed himſelf, and became poor to make us rich, 2 *Cor.*8.9.

5. Our bodies are the members of Chriſt, and temples for the Spirit to dwel in, and therefore not onely the love which he beares unto us, but that love which he beares unto Chriſt may aſſure us that he wil, for his ſake, give us that which is convenient, becauſe we are members of his body. 1 Cor. 6. 15. 19.

6 It is not for the honour of Chriſts Kingdom that thoſe which are his ſubjects ſhould be expoſed to wants in needfull things. If he ſhould leave them deſtitute, the ſorrow might lie upon them, but the diſhonour would redound uto Chriſt, as if he ſought not or cared not for the welfare of his people. And thence it is that in *Ezek.* 24. 29. and 36. 30. when he promiſes unto them the increaſe of the field and ſuch other outward bleſſings, he tels them that he wil thereby take away from them the reproach of heathen, they ſhould henceforth beare the reproach of the heathen no more, and in *Deut.*28. 12, 13. It is an honour which God puts upon his people in the ſight of other Nations, that he makes them able to lend unto others, makes them the head, and others the taile, &c. ſets up his owne above, and the other beneath.

7. God is in covenant with our whole man; he is the God of our body, as wel as the ſoule and ſpirit; we are wholly his, he

he hath taken us wholly to be his owne; and therefore even as our Saviour Christ in *Mat.*22. doth hereby prove the resurrection of *Abrahams* body, because God was in Covenant with *Abraham*, he was the God of *Abraham*, of whole *Abraham*, body as well as soule, and therefore God being the God of the living and not of the dead, *Abrahams* body must live and rise againe; so by the same argument, we may gather assurance that God will provide for our outward man, because he is the God of the whole man, he is a God to us not only to pardon our sins, to sanctifie and save our souls, but he is the God of our bodies also, to feed and to cloth them, to minister to them such things as are convenient for them. And hence is that in 1 *Cor.*6.13. as our body is for the Lord to serve and glorifie him, so is the Lord also for the body to redeem it, to nourish it, to glorifie it.

8. The Lord knowes how many discouragements we meet with here to dishearten us in his service: And therefore he casts in these outward blessings as encouragements to provoke us to serve him with more willingnesse and cheerfulnesse of Spirit: as *Hezekiah* caused the *Levites* to have provision brought in unto them that they might be encouraged in the service of the Lord, 2 *Chron.*31.4. so will the Lord do much more, he will have his servants to know, that they shall not serve him for nought, *Job* 1. not so much as to shut a doore in his house in vaine, *Mal.*1.

9. The Lord hath commanded such duties unto his servants as they cannot performe without a supply in these outward things, workes of love, mercy, kindnesse, helpefulnesse one to another; yea, he would have us to abound in these things, and (as examples) to goe before all other people. And therefore he will also furnish us with sufficiency, that we may be compleat to every good worke. He will not send on a message and cut off the feet of him whom he sends, *Prov.*26.6.

10. The Lord looks for service from our outward man, *give up your body as an holy living sacrifice unto God*, Rom. 12.1. *Glorifie God in your bodies and spirits, for they are Gods*, saith *Paul*, 1 *Cor.*6. but he will not reap where he hath not sowne, nor look to gather where he hath not scattered; he will sustaine us, if he look for service from us.

11. We are Gods houſhold and family, and therefore he will provide for his owne: If he have charged us to provide for our owne, 1 *Tim.* 5.8. he will not, he cannot be wanting to his: If he feed the Ravens, *Job* 39.3. and cloath the Lilies, *Mat.* 6.26. he will not ſuffer his children to want bread.

12. By giving us theſe outward things, the Lord would nouriſh our faith in the hope of things ſpirituall and heavenly; for when we ſee his care over us in theſe leſſer things, it may aſſure us, that he will not neglect us in thoſe that are of greater moment. The outward bleſſings which God gave unto *Iſrael*, were not outward bleſſings alone, but pledges and tokens of better things; he gave them bread from Heaven, and it was an outward bodily food, but not that onely; but it was a pledge to them of the true bread from heaven; he gave them water out of the Rock, which did quench their bodily thirſt, but not that onely, but was a ſigne and pledge of Chriſt the true Rock, out of whom ſprings the water of life; he gave them a good and fat Land to dwell in, where they had vineyards, orchards, gardens, and lived in pleaſure therein through his great goodneſſe, *Neh.* 9. but not as an outward bleſſing only, but as a pledge of a better inheritance: And thus doth hee unto us, though every thing is not now typicall to us, as to them, yet thus far we may go, to ſay that theſe outward bleſſings are made pledges unto us of Gods love towards us in bet-things, ſo as we may argue from the leſſe to the greater, that if he be ſo mindfull of us in theſe ſmaller things of this life, then doubtleſſe he will not neglect us in thoſe greater things which concerne the eternall ſalvation of our ſouls.

13. He knowes that wee have need of theſe things, *Mat.* 6.32. and therefore he having commanded us to give unto him that needeth, *Epheſ.* 4.28. and open our hand wide unto the poore, *Deut.* 15.11. ſurely he will not ſhut up the bowels of his compaſſion from his owne needy ſervants, but will open his good treaſure unto them, to ſatisfie them with good things, *Deut.* 28.12.

Queſt. But ſometimes we ſee Gods faithfull ſervants to bee kept ſhort in theſe outward bleſſings; how comes this to paſſe; the Lord having made ſuch ample promiſes unto them?

and

and how far forth may any bee assured to have a sufficiency in these things?

Answ. To the first I conceive thus: First, all the promises of things pertaining to this life are subordinate and subservient to the promises which concerne our inward man, and our eternal salvation: God doth not promise us these outward things so as to make against our spirituall good, but so as to further and helpe it forward: he promiseth them with Christ, not against Christ, nor to hinder his kingdome in our hearts, *Rom.* 8.32. If it so fall out, that sufficiency in these may better us in the inward man, we shall not want them; but because the Lord sees us sometimes to abuse them to the fulfilling of our wanton desires, to pride, security, confidence, and trusting in them; here the Lord is free from his promise, least by filling us with those things that are outward, he should empty us of that little grace that is in us.

How it comes to passe that some in covenant with God are in want.

Secondly, there are times of tryall, in which the Lord will try all his children, *The Lord will try the righteous*, saith the Prophet, *Psal.* 11.5. thus he tryed them in *Heb.* 11.36,37. they were tryed with mockings and scourgings, being destitute, afflicted and tormented: Thus also he tryed *Israel* in the wilderness, *Deut.* 8,2,16. and thus he tryed holy *Job*; God will know what is in us; he will see whether we serve him for wages, yea, or no; or whether we would continue to serve him out of love though he should give us nothing. He will see whether we follow him for loaves, or whether we can be content to cleave to him in wants and necessities, having nothing. But though the Lord will thus try us, yet these times of tryal last not always, these are not the ways of Gods ordinary dispensation towards his people: During these times of tryal, the Lord doth sometimes cut short his servants in outward things, but it is to do them good in the latter end, *Deut.* 8.16. The hardships which *Israel* suffered for a while in the wilderness, was recompenced with a land flouring with milk and honey.

Thirdly, sometimes God withholds good things from us for a chastisement of our sin, according to that in *Jer.* 5.25. *your iniquities have hindred good things from you*; when we goe out of the way in which the blessing falls, its noe marvell if it fall.

fall beside us; In these cases when either by sinne we turn aside from the path of righteousnesse, or if the Lord will take a time to try our uprightnesse before him, or if he see our enjoying of these outward blessings would be an hinderance to our spirituall good, in these cases (I say) Gods children may be exercised with wants and necessities, and yet the promise of God failes not; not in the first case, because the promise of outward things in the making of it, is subservient to the spirituall good of our inward man; nor in the second case, because the Lord hath put an exception of tryall, by which he will try all his: Nor in the third case, because these outward good things are promised as rewards of Grace, whereby the Lord doth recompence the love and obedience of his people.

How farre we may be assured of sufficiency in outward things.

But to the second part of the demand, if it be further questioned how farre forth a childe of God (out of these cases forenamed) may assure himselfe of the fulfilling of these promises unto him: hereunto I answer thus: Wee must consider two things; first, what is promised; secondly, how and in what manner.

First, consider what is promised; for here may be a mistake, in taking the promise to containe more then indeed it doth; when the Lord promiseth, *that riches* and treasure shall be in the house of the righteous, what doth he meane by riches and treasure? not the riches of a Kingdome; or that which shall be sufficient for a man of high degree; but such a sufficiency as is sutable to every ones estate and condition which God hath set them in: That which is want and poverty to one, may be fulnesse and abundance to another: That then is riches to any man, when God gives him so much as is sufficiently enough for him in his estate and condition, though he may still come short of many others of higher ranke; this is that which is promised.

Psal. 112. 3.

Secondly, consider in what manner God promiseth these things, and that is (as was said before) as rewards and as fruits of that faith and obedience which he requires of his people; *Dwell in the land and doe good, and thou shalt be fed assuredly*, saith the Prophet, *Psal.* 37. 3. But what is this good that we must doe? *Answ.* 1. In generall. Be upright with God in our conversation

verſation before him ; 2. Walk diligently and faithfully in our particular callings ; be not ſlothfull and unprofitable unto our ſelves : It is the diligent hand that hath the promiſe of abundance ; *The talk of the lips brings nothing but want*, Prov. 10. 3. And then we muſt depend upon God by faith in the uſe of meanes, not truſting either to our own uprightneſſe, or to the meanes uſed, but reſt by faith on the grace of the promiſe, as knowing that when wee have done all that wee can, both in our generall and particular calling, yet the Lord might juſtly blaſt all our endeavours, ſo as all our labour & ſtrength might be ſpent in vaine : Here therefore our confidence muſt be pitcht, not upon our ſelves, nor meanes, but look by faith to the bleſſing promiſed, which bleſſing is all in all. *Believe and yee ſhall proſper*, ſaid *Jehoſhaphat*, 2 Chron. 20. 20. and *contra*, if yee believe not, *yee ſhall not be eſtabliſhed*, ſaid *Iſaiah*, Iſai. 7. 9. There is much in the faith of Gods people : Its a ſpeciall meanes to obtaine the bleſſing : It was uſuall with Chriſt, when any came unto him for helpe in outward things, to ask them whether they believed or no ; and then he would tell them, *according to your faith be it unto you* ; All Gods bleſſings are wrapt within his promiſes : And faith is the hand to receive all, whether they be ſpirituall bleſſings, or outward concerning this life : whatſoever the bleſſings be, if they ſpring from Grace, they muſt be received by faith. The hand of Grace gives them, and the hand of faith receives them : And ſometimes the want of faith onely, cuts us ſhort of the bleſſing we might enjoy ; we proſper not, becauſe we believe not : The ſumme is this : Let a man walk uprightly before God in his generall calling ; Let him be provident and diligent in his particular calling ; Let him withall in both theſe look by faith to the faithfulneſſe of the promiſe of God, believing that in this way he will give that which is ſufficient for him, Then I ſay, that in the ordinary courſe of Gods dealing, he may be ſure the Lord will not be wanting to him, in ſuch things as his ſtate and condition doth require.

Matth. 9. 29.

CHAP.

CHAP. XII.

Conteining the uses of the former doctrine, concerning the temporall promises. Especially shewing what we should doe, both in the want, and in the enjoyment of them.

Use 1. Confutation of three Popish doctrines.

FOr confutation.

Are these outward blessings pertaining to this life, blessings of Grace promised in the Covenant of Grace? then first eternall life cannot come by merit, when lesse blessings then that must come from Grace.

2. Hence also falls down Popish satisfactions, which they think are made by almes-deeds, and such like works. What satisfaction can wee make to justice, from that which wee receive of meere grace? of his own hand give wee unto him, 1 *Chron.* 29.

3. It makes against placing perfection in a state of voluntary poverty, as if perfection could stand in renouncing the blessings of Gods Covenant.

Use 2. For information.

Whether wicked men have any right to the things they possesse.

1. Concerning wicked men, this may let us see that they have no true right before God, unto the good things of this life: (I speak not of right before men, but before God;) for if they have, I ask, by what Covenant? Is it by the Covenant of works? then they must fulfill it, which they doe not, nor can doe; is it then by the Covenant of Grace? but they are not within that covenant: They are within the Covenant of works, but cannot fulfill it; they are without the Covenant of Grace, and therefore they can claime nothing by it. But they say, there is *debitum naturæ*; nature may claime so much as tends to the upholding of naturall life and being. But I say again, what claime can they have to life, or to any thing which concernes life, which have deserved to be destroyed and brought to nothing? for ought I can see the old opinion herein must stand as truth, that wicked men are but usurpers of the things they doe enjoy. And if Christ be the Heire of all things, and we come to our

our right to them onely by Christ, then those that are not Christs, have no right unto them.

2. Whereas some weak ones doe think they should pray onely for spirituall blessings, and not for outward things of this life, they may hence see their errour: They may lawfully pray for outward things; look what God doth promise, wee may lawfully pray for; but God doth promise to us these outward things, therefore wee may pray for them; Christ also hath taught us the same, *Matth.* 6. and, its our duty to doe it, thereby to testifie our dependence upon God our heavenly Father, for the supply of all our necessities, and in so doing wee give glory to God, as acknowledging that every good gift must come from him, *James* 1. 17.

3. Whereas some of Gods servants are possessed with doubts concerning their estate before God, as fearing that they are not the Lords people, because they are suffered to prosper so much in outward things, this point may serve to remove that scruple, because these outward blessings are blessings of grace to the people of God, and therefore may well stand with a gracious estate. If we endeavour to walk before God in truth and uprightnesse, striving to keep a pure conscience in all things towards God and man, then for any one to say, I feare I am none of Gods people, because I prosper in the world, is all one as if he should say, I feare the Lord intends me no good, because he makes good unto me the blessings which he hath promised in his Covenant.

Outward blessings no just ground to doubt of our spirituall estate.

Use 3. For direction. { 1. In the want of these outward blessings. 2. In the enjoyment of them.

First, In the want of them, and here consider: 1. The cause whence it is that we are deprived of them: 2. What to doe to get them supplyed.

I. As for the cause of our wants, what shall we say? is God unfaithfull? doth his promise faile? is he unmindfull of his Covenant? if not, then think what is the cause of these wants which lie upon us; &c. In *Josh.* 7. when *Joshua* saw the people flie before their enemies (which seemed contrary to the promise of God, the Lord having before promised to *Joshuah* that

The cause of our wants.

not a man should stand before him all the dayes of his life) *Joshuah* falls on his face before God, and begins to expostulate with him why he had brought them thither to destroy them; But mark the Lords answer, *Get thee up saith the Lord to* Joshuah, *why lyest thou upon thy face? Israel hath sinned, and therefore they cannot stand before their enemies: Joshuah* not knowing, nor considering the sinne of the people, hee wonders at their overthrow, as if the Lord had not been mindfull of his promise, he having promised that not a man should be able to stand before them: But the Lord tells *Joshuah*, *Nay (saith the Lord) It is not I that have failed in my Covenant towards you, but you have broken Covenant with me; Israel hath sinned and transgressed my Covenant, and therefore it is that they cannot stand before their enemies.* So we, when we feele our selves prest with wants and necessities, wee are apt to think that God falls short of his promise towards us. He hath promised sufficiency of all good things to his servants, but wee see not his promise made good unto us, we suffer wants: And now we are ready to aske, why hath the Lord brought us hither into this wilderness, to destroy us? But let us know, it is not the Lord which hath broken promise with us, but wee have sinned and broken Covenant with him. There is amongst us an accursed thing, which till it be cast out of the campe of *Israel*, we shall not stand before our necessities, but they will prevaile against us, as an armed man. They are our iniquities which have turned away these things, and our sinnes have hindred good things from us, *Jer.* 5. 25. Our own wayes and doings have procured these things unto us; we may thank our selves, if we be cut short in the things wee would have: Let God be true, and every man a lyar; Let him be acknowledged faithfull in his promise, but we have dealt treacherously against him; we have sinned, and there is the true cause of our misery.

1. We have amongst us *Achans* sinne; I saw, and coveted, saith he; we have amongst us worldlinesse and covetousnesse, which hath seised upon us, and hath eaten up our hearts. The rust hereof hath consumed the good that was in us; we pretended to come hither for ordinances, but now ordinances are light matters with us, and we are turned after the prey. Had any

any other people that profeſſed themſelves to be *of* the world, and *for* the world, had they thus walked, the Lord would have ſaid of them, they are gone thither for the worlds goods, and let them take their fill of it, let them have what they goe for: But as for us, the Lord will not ſuffer us ſo: If he ſee us forſaking the ſubſtance, the true treaſure, to run after theſe ſhadows, they ſhall flie from us the more that we purſue them, till wee turn againe unto the Lord, and then though we follow not them, yet they ſhall follow us, and ſhall purſue us and overtake us, as *Moſes* ſpeaks, *Deut* 28.2. As now we are preſſed with wants, ſo then we ſhall be laden with benefits, *Pſal.* 68.

2. We have amongſt us exceſſe and pride of life; pride in apparell, daintineſs in dyet, and that in thoſe who in times paſt would have been glad to have been ſatisfied with bread; this is the ſinne of the loweſt of our people.

3. Another ſort are idle and walk inordinately, not labouring at all, but live unprofitably, going from houſe to houſe: They cannot put their hand to worke.

4. We have abundance of oppreſſion and injuſtice in our dealings, with breach of covenants and promiſes; there is want of truth and juſtice, it is almoſt departed from our ſtreets. The Lord may now complaine of us, as ſometimes he did before of *Iſrael, I looked for judgement, but behold oppreſſion; for righteouſneſſe, but behold a crying*, Iſai. 5. 7. and this ſin will make a fire which is not blown (by man) to kindle of it ſelfe to conſume us, *Job* 20. 19. 26.

5. By theſe our ſinnes, we have brought a reproach upon the Goſpel, the glorious Goſpel of our Lord Jeſus Chriſt, which ſhould have been glorified by us. So long as the Goſpel held its credit amongſt us, ſo long the Lord alſo manifeſted his marvellous goodneſſe towards us, upholding us alſo and keeping us from thoſe wants which now we feele; But when the credit of the Goſpel began to ſuffer by us, wee began to ſuffer with it alſo; receiving therein a juſt recompence of our evill as was meet.

6. There is amongſt us a ſtreight-heartednеſſe, and cloſe-handednеſſe towards the Lord; in not miniſtring to the things which concern his worſhip; the leaſt portion is enough, and

the worst is good enough, for those things that concern his honour: This is a sinne which the Lord hath ever been wont to punish with scarcity, as we may see in *Hag.* 1. *Mal.* 3. 9, 10. *Prov.* 20. 25.

These are the *Achans* which have robbed us of our silver and gold, these sinnes have spoyled us of our substance; and where these sinnes are found, it is no marvell though we complaine of wants; yet not through breach of Covenant on the Lords part, but through our sinfull breaking with him; *Israel* hath sinned, wee have sinned, and therefore it is that we are fallen, and come down so low.

The right way to have a sufficiency.

Secondly, Are we in want and doe we desire to enjoy a sufficiency of these outward blessings? would wee be set in a way in which wee may be sure to be provided for? wee have the way here set before us; wee heare that these blessings are promised in Gods Covenant: The promising of them is one branch of that Covenant which the Lord makes with his people: The way then is this: First, to enter into a Covenant with God, and then to walk in Covenant with him, as becomes his people: 1. Enter into Covenant with him. Art thou in hunger, nakednesse, or (if not in such extremities, yet) wantest thou those things which thy condition stands in need of? It may be thou art a stranger to the Covenant betwixt God and his people, and hast lived an alien from God. Thou hast with the Prodigall forsaken thy Fathers house, departed away from God, living viciously and sinfully, and therefore the Lord hath brought thee to the same condition as the Prodigall was brought unto in these thy necessities; doe thou then as the Prodigall did, when he was in necessity, and knew not what to doe, he then bethinks himselfe; *In my Fathers house* (saith he) *there is bread enough*, but I am ready to perish for hunger; I will therefore arise and goe to my Father, and humble my selfe unto him, desiring to be as one of his hired servants. Think with thy selfe what provision the Lord makes for those that are of his houshold; his children and servants have bread enough. Arise therefore out of thy sin by repentance, goe unto him and sue to be taken into his family, and to be one of his servants; and then will the Father call for

Luke 15. 17.

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roabs to cover thy nakedneſſe, and bring out the fatted calfe to ſatisfie thy hunger, thou ſhalt be fed with food convenient for thee: *Thy bread ſhall not faile, and thy water ſhall be ſure:* Though he ſuffer aliens to want, yet his family ſhall be provided for; but then remember this withall, to walk in Covenant with God; walk as becomes one of the family of heaven, and of the houſhold of God; be faithfull and diligent in his ſervice, have a care of his honour; doe nothing to blemiſh his Name, be carefull to pleaſe him in all things; be zealous for his glory: Be thankfull that he hath taken thee to be one of his: Bee faithfull in thy particular calling, as therein ſerving the Lord, and not to ſerve thine own turn. Study to be uſefull and ſerviceable to others of Gods ſervants, which are of the ſame houſhold of faith with thee, and in this way of the Covenant, look for, and expect the bleſſing of it; *Doe good* (ſaith the Prophet) *and thou ſhalt be fed aſſuredly*, Pſal. 37. 3. *If yee be willing and obedient, yee ſhall eat the good things of the land*, *Iſai.* 1. 19. and if at any time thou be put to ſtraights and wants, doe as *Jacob* did, put God in minde of his Covenant and promiſe: *Lord thou ſaidſt* (ſaith *Jacob*) *that thou wouldeſt doe me good*: Lord (ſay thou) thou haſt ſaid thou wilt care for me, and provide things needfull for thy ſervants, and therefore though I be not worthy of the leaſt of all thy mercies, not worthy to be fed with the crummes which fall from thy childrens table, yet becauſe thou haſt ſaid that *thou wilt ſatiate thy people with thy goodneſſe*, make good thy word which thou haſt ſpoken; Let *thy mercy come unto me, as I truſt in thee.* Thus doe and then lay thy life upon it, thou ſhalt not want: Bread ſhall be given thee, and thy waters ſhall not faile; thou ſhalt have thy daily portion provided for thee. Though thou haſt not much laid up in ſtore for many yeares or dayes, yet thou ſhalt have thine Omer day by day. And as thoſe in *Nehem.* 11. 23. & 12. 47. they had by the Kings appointment every day a ſet portion, ſo ſhalt thou have thy daily allowance, daily bread, with all ſuch other things as concern this preſent life.

Iſai. 33. 16.

Gen. 32. 9.

Jer. 31. 14.

Pſal. 33. 22.

Iſai. 33. 16.

II. As in the want, ſo in the enjoyment of outward good things, the former conſideration gives us direction alſo; do we

enjoy

enjoy them? hath God made good his promise unto us? have we a portion convenient for us? Then

Acknowledge Gods grace, even in outward blessings.

1. Learne hereby to acknowledge God in these gifts of his goodnesse and grace towards us; see his hand in them, and know that it is he that gives us all things to enjoy, 1 *Tim.* 6.18. say not it is our owne hand that hath done this. Though these outward things be but the blessings of the left hand, the lesser blessings of the covenant, yet the Lord would be acknowledged even in these. This is one reason why the Lord promiseth these things to us in his Covenant, that we might learne thereby to acknowledge that they come not unto us by chance or fortune as Heathens thought, calling them therefore *Bona fortunæ*, nor yet as carnall Christians thinke, by our owne providence or wisedome, but look at them as blessings coming from the Lord himselfe. This lesson the Lord teacheth us *Deut.* 8. 17, 18. *Say not it is my owne hand which hath prepared me this abundance, but it is the Lord which gives thee power to get substance, &c.* and when we are wanting in acknowledging his hand in them, the Lord complaines of our neglect, as we see in *Hos.* 2.8. *she did not know that I gave her her corn, and wine, and oyl, and multiplyed her silver and gold, &c.* And thence it is (as I thinke, though others interpret the place otherwise) that in *Job* 31. 27. where *Job* speakes of his great Substance and riches: hee saith his mouth did not kisse his hand: That is, he did not applaud himself, nor did he ascribe it to his owne handy workes. Some other would have said, this hand hath done it, as *Isa.* 10.13. which had been a kissing of his hand and an honouring of himselfe, and not a giving glory to God. But *Job* abhorred this; so should we; let us in our heart acknowledge that it is not our owne hand, but the Lord which hath given us all our abundance of good things: In them see his bounty towards us. As he hath let the streame of his bounty run forth toward us, so should we run back, and acknowledge the bountifulnesse of the Lord *for the wheat and for the wine which he hath given us, Jer.* 31. 12. Should God withhold his hand, we might labour long enough, and put all our gettings into a broken bag, *Hag.* 1. The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding, and of strength, but the Lord gives to

Job 31.27. explained.

every

every one as pleaſeth him. And as we ſhould ſee Gods bounty towards us in theſe, ſo we ſhould ſee his grace alſo in them. Look at them as bleſſings of grace which are communicated to us by the Covenant of grace which he hath made with us in Chriſt. They are not ſo unto the wicked, who are not in Covenant with the Lord, but to the Saints they are. In *Ge.* 33. 5. when *Jacob* ſpeaks of his children, theſe (ſaith he) *are the children which God of his grace hath given thy ſervant?* *Jacob* ſaw grace in this; ſo ſhould we ſee grace in every outward bleſſing we enjoy.

Obiect. But theſe outward bleſſings are common to good and bad, and no man can know love or hatred by theſe things which are before him; how then may I know that God gives me theſe things out of Grace and love?

How we might know whether outward bleſſings do come from Grace.

Anſ. 1. If we come by them in the way of the Covenant, we walking before God in the way of holy obedience and dependance upon him, Its certaine they do then come to us as bleſſings, and are given us by vertue of his Covenant: And therefore it is that in *Deut.* 28. 1, 2, 8, 12. *If thou ſhalt diligently obſerve the Commandements of the Lord thy God,* (ſaith *Moſes*) *then ſhall he command the bleſſing to come upon thee, and all theſe bleſſings ſhall overtake thee, &c.* he doth not ſay, thus ſhalt thou be enriched, thus ſhalt thou encreaſe in goods, &c. but thus ſhall the Lord *bleſſe* thee, and *theſe bleſſings* ſhall come upon thee, to note unto us, that when we walk with God in this way of obedience conſcionable, then what ever good things come unto us, they come as a bleſſing: The Lord not only gives the bleſſing it ſelf, but he gives it as a bleſſing, and a bleſſing of grace coming through his Covenant.

2. If they be as bands and cords of love betwixt God and us; as bands to draw us neerer unto him, and as cords to tie us faſter unto him, cauſing us to love him more, and to honour him in the uſe of thoſe good things which we have received from him, doubtleſſe they do then come from his grace towards us, and are bleſſings of the Covenant. *I have loved thee* (ſaith the Lord) in *Jer.* 31. 3. *and with mercy have I drawne thee*; If God draw us unto him by any meanes, there is mercy in it, and there is a bleſſing in it. Take this as a rule for ever, what ever brings us to God is a bleſſing; as contrariwiſe whatever ſeparates

us-

us from God is a curse. And that which causeth love, comes from love. If these things worke love in our hearts towards God, then doe they come from his love towards us. Consider then, are our hearts carried away from God by the things we enjoy? this is dangerous: but are our hearts therby more drawne and knit unto him? then owne them as blessings of the Covenant, as springing from the fountain of Grace which God hath opened to us in Christ.

Be content with that portion which grace gives.

2. Seing these outward good things are given to Gods people by Covenant, as blessings, and as springing from Grace, this must teach us to be content wit such a measure of them as our Father seeth meeteſt for us; though we have less in outward things, yet there is the same grace in that little, as if we had an hundred fold. Sometimes there is much love seen in a little thing; and so it is in these gifts which God gives to his children: The gift may be small, but the love is great from which it comes: This love should satisfie, whether the gift we receive from it, be lesse or more: As a younger child which his Father loves tenderly, though he have not so large allowance, and liberall maintenance, as his elder brother that is grown to years, yet he comforts himselfe in this, he saith in his heart, I know my Father loves me as well as any childe he hath, and thus satisfies himselfe in his Fathers love, though his yearely allowance be not equall with some other; so should we: Though we have not so much wheat and wine and oyle, &c. yet we may satiate our soule with the Lords goodnesse, *Jer.*31. 12, 14. that goodnesse of his being the same towards us in our little, as if our portion were much more abundant. And this contentation we should the rather labour for, because if we be not satisfied with that lesser portion which the Lord bestowes upon us, untill we abound, it is suspicious, and we have cause to doubt whether our contentment be not more in the gift then in the grace and love of the Giver; for if it be his love that satisfies us, why are we not satisfied when we have lesse, as if we had more? if we have food and rayment (having them from the gift of his grace) let us therewith be content. Satisfie us with thy mercy saith *Moses*, *Psal.*90.14. *Moses* could be satisfied with mercy, though he had but little else; there is a satisfying sufficiency

Else it is not so much grace as the gift which satisfies us.

ficiency in it, if we can but ſee it, and reliſh in it the things we enjoy: Let us make ſure of this, that what we have, it may come from the hand of grace, and then let us be contented with it, be it leſſe or more.

3. Doth the Lord thus provide for his ſervants in theſe outward things? let us then ſerve him with our outward man. Hee bleſſeth us with all kind of bleſſings, in ſpiritual things pertaining to our inward man, & in outward things pertaining to our outward man to the end that we might ſerve him and glorifie him in both; he feeds and cloaths our bodies, he maintains the health and ſtrength of them, therefore give them up as a living, ſacrifice unto him, *Rom.* 12. 1. *Let him be magnified in our body*, Phil. 1. 20. *Our body muſt be for the Lord, as the Lord is for the body* 1 Cor. 6. 13. And it is the Apoſtles exhortation, *Let us glorifie him both in body and Spirit, for they are Gods.* Serve God with outward man.

4. This ſame conſideration before named, may teach us how to uſe the good things of this life which we do enjoy: For

1. Doe we receive them from Grace? doe not then abuſe them unto ſin, to pride, wantonneſſe, exceſſe, &c. This is to turne the grace of God (ſhewed in giving of them to us) into licentiouſneſſe. In *Hoſ.* 2. 8. the Lord complaines there, that when they had given then corne and wine, ſilver and gold, they beſtowed them upon *Baal*, abuſing them to Idolatry and to ſin: And its noted as the ſin of wicked *Athaliah*, that the dedicate things which ſhould have been to the honouring of God, theſe ſhee beſtowed upon *Baalim*, 2 *Chron.* 24. 7. When we thus abuſe his bleſſings unto ſin, we turne that againſt God, which wee have received from him for good. And in ſo doing we may juſtly feare, leaſt they become teſtimonies againſt us, in the day of our account: Therefore do not ſo requite the Lord, *Deut.* 32. Remember from what hand we have received them, and take heed we abuſe them not.

2. Hence learne to returne part of our ſubſtance unto God; Give up that unto him, which we have received from him. The Lord gives us leave to eat and to drink, and to cheer our hearts by partaking in the portion we enjoy under the Sun; we may take the comfort of what he hath given us & make uſe of it for our owne good: But he never allowed us to keep all unto Returne part of our ſubſtance to God.

our selves, but commands us to distribute to them as a good Stewards, one part to the relieſe to his poor ſaints, another part for the benefit of the Common-wealth; either in peace or war, as occaſions require, and part alſo for the upholding of his worſhip and ſervice, and the good of his Church. Thus *Prov.* 3.9. *Honour God with thy riches, and with the firſt fruite of all thine increaſe.* He doth not ſay honour thy ſelfe with thy riches, but honour God with them; as they come from his grace, ſo they ſhould be uſed to his glory. All things are of him and for him: when we are in any need, the Lord fulfils all our neceſſities, *Phil.* 4. So when the Lord ſtands in need of any thing, we muſt let goe that which he ſtands in need of, according to that of our bleſſed Saviour, in *Mat.* 21.3. *Tell them the Lord hath need of him, and then ſtraight way they will let him goe*; we do willingly receive from God, and we ſhould as willingly give back unto God; we are ready to ſay with *Abraham*, *Lord what wilt thou give me?* Gen. 15.2. but we ſhould be as ready to ſay with *David*, *What ſhall I render unto the Lord?* Pſ. 116.12. And if any ſhall ſay the Lord needs not any thing, *Act.* 17.25. Its true, he needeth not for himſelfe, but in his Saints, in his Servants, theſe may ſtand in need: and this know that what we have done to them for his names ſake, the ſame will he acknowledge as done to himſelfe; he will ſay, *In as much as you have done it to theſe ye have done it unto me.*

Let Gods covenant be our ſtore-houſe, thence to fetch all needfull things.

5. Laſtly, whether we want or whether we abound, let this teach us to depend upon the faithfulneſſe of Gods Covenant, either for the ſupply of theſe outward things if we want them, or for the continuance and maintenance of that portion which he hath given us; we have his promiſe; believe it, reſt upon it, and though all things may ſeem to make againſt us, yet his promiſe will hold, it cannot faile. The Lord now cals for this exerciſe of faith, to liue by faith in his promiſes; we are here in a wilderneſſe, and we may think as they *Pſal.* 78.19,20. *Can God prepare a Table in the wilderneſſe? &c.* but though they were in a wilderneſſe then, as we are now, yet God was not a wilderneſſe to them, nor will be to us, if vve truſt upon his mercifull and faithfull promiſe: *The Lord will not forſake his people*, 1 Sam. 12.22. His name would ſuffer in our ſufferings & wants,

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if he ſhould then forſake us, when we walke before him in faith and obedience, according to his will; yea, though we for our parts have deſerved to be forſaken by reaſon of our great departings away from him, *yet if we returne unto him with all our ſoule, he will not forſake us, for his owne great names ſake, becauſe it hath pleaſed him to make us his people,* 1 Sam. 12. Therefore caſt we our care upon the Lord, and he will care for us; and though we ſee our wants increaſing upon us, yet remember, the earth is the Lords, and the fulneſſe of it; he hath an hid treaſure that we know not of; he fed *Iſrael* with *Manna*, which neither they nor their Fathers knew, *Deut.* 8. 3. And he will finde out ſuch wayes for our ſupply, as neither we nor our Fathers before us ever knew of; only believe and be obedient to his word, & then let not our hearts be troubled nor feare, the Lord will rather make the Rocks to flow forth with honey, and the clouds to drop down milk, and the graſſe of the wilderneſſe to become as vvool to provide us cloathing, rather then vve ſhall vvant thoſe things which vvee ſtand in need of. This word is a ſure word, a faithfull ſaying, *The Lord will not forſake his people*; and what he hath ſpoken concerning all in generall, he ſpeakes to every one in particular, *I will not faile Thee, nor forſake Thee*, Joſh. 1. 5. *Heb.* 13. 5.

CHAP. XIII.

Concerning the promiſe of eternall life and glory.

The promiſe of ſalvation in the life to come.

THus we ſee what promiſes the Lord makes unto us, what benefits he conveys by his covenant both ſpirituall and temporary, for the inward and outward man; all which are communicated unto us in this life. But beſides theſe forenamed benefits, there are greater things to come, which the Lord hath promiſed, and will make good to his covenanted people. And theſe things which are to come, are the great benefits of the Covenant; theſe which now enjoy it in this life preſent, are ſweet and precious, yea,

This is the greatest and best part.

and great also, if compared with the things of this world: But if we compare them with the things to come, then are they but as the first fruits to the rich harvest, the whole crop. The best part of that which God hath promised us in his Covenant, it is to be waited for by hope, it is laid up, it is reserved for us, to be revealed in the last times, 1 *Pet.* 1. They are within the vaile, whether our eye cannot pierce, to see and say what they are; they are things which (in the fulnesse of them) can neither be uttered by tongue, nor can heart conceive them. Neither doth the world know, no nor Gods God people themselves do not know the things which are prepared for them. Its a sweet gradation which the Apostle hath in that speech of his, 1 *Cor.* 2. 9. where he saith; *That neither eye hath seen, nor eare heard, nor did they enter into the heart of man, &c.* Did never eye see such things? Many men have seen strange things; A man may see all the excellency and glory the world hath, though he possesse it not. But though a man may see much, yet he may heare more by the hearing of the eare, then ever his eye saw; And yet more, when he hath seen and heard all that can be seen or uttered, yet his heart may conceive greater things then all these; But here is the surpassing excellency of the things to come, which God hath prepared for his people, that neither eye hath seen them, no nor yet did ever eare heare of them, no nor can they be conceived by they heart of man; they are above all that ever was seen, heard, or thought; we are now sons, heirs; but it is onely in hope, *Tit.* 3, 7. but though our portion be by hope to be waited for, yet it is a blessed hope, *Tit.* 2. 13. which when it comes to be enjoyed in present possession, will be found to be above all that we heard, conceived, or could have hoped for. There is life (to die no more) there is glory (no more shame nor contempt) there is pleasure (no more sighing or sorrowing) there is life, and that in abundance, *Jo.* 10. *Glory and that surpassing the glory of the Sun, Mat.* 13. 43. *Pleasure & that in all fulnesse. And all these not for a little season, but for evermore, Ps.* 16. *ult.* Whiles we are here we enjoy life, here is glory also in a degree, & here are pleasures too, but here they are not full; there is some death mixed withour life, some baseness with our glory, some sorrows with our pleasures. And though

though they were full, which they are not; yet they last but for a time. But there, and then, they shall be full, and for evermore; I cannot passe by that admirable expression of the Apostle, in 2 *Cor.* 4. 17. where speaking of the blessed estate of Gods people in the life to come, he cals it a far more excellent eternall weight of glory: 1. There is glory: 2. A weight of glory, as much as we are able to beare: 3. There is an excellency in it, an excellent weight of glory: 4. There is one excellency added to another, καθ' ὑπερβολὴν εἰς ὑπερβολήν, a most excellent glory: 5. and lastly, all this eternall, a most excellent eternal weight of glory; here is a large expression in few words. This is the hope of Gods people which they wait for; And for this they have Gods Faithfull word and promise, his Covenant and Testament; and for our assurance he hath already given us the earnest of it in our hearts, even the Spirit of grace and the Spirit of glory, which by guiding of us in the ways of grace here, leades us on day by day, to come neerer to our salvation then when we first believed, till at last he bring us to glory, even to the full end of our faith and hope, the salvation of our souls.

2 Cor. 4. 17. cleared.

And thus much of the benefit of the Covenant.

The

The fourth Part.

CONCERNING THE CONDITION OF THE COVENANT.

CHAP. I.

Shewing that there is a Condition of the Covenant: with reasons why.

IT remaines now that we come to consider the condition of the Covenant, in which we must walke that the Lord may performe unto us the mercy which he hath promised us. There is a way of the Covenant in which the Lord conveyes his blessings, as we may see in that expression used by the Lord himselfe concerning *Abraham*, Gen. 18. 19. *I know Abraham* (saith the Lord) *that he will teach his houshold, &c. that I may bring upon* Abraham *that which I have spoken unto him:* The Lord fully intended to doe to *Abraham* as he had promised, but yet the Lord will have *Abraham* to walk so, and so, before him; and then God will bring upon *Abraham* the blessing which he had promised; the like we have in *Jer.* 11. 5, 6.

Great are the blessings which God hath promised to those which are the faithfull seed of *Abraham:* and therefore as we desire to enjoy the blessing promised, so we must see also what he requires of us, that he may performe unto us what he hath promised,

mised, and this is called the stipulation or condition of the Covenant.

And concerning this I will shew these foure things.

1. That there is a condition required.

2. Why the Lord hath put a condition to the promise of life.

3. What the condition is.

4. Whether the putting of such a condition doth or can stand with the free grace of the Covenant, yea or no.

That there is a condition of the covenant.

First, That there is a condition of the Covenant: The Lord doth not absolutely promise life unto any; he doth not say to any soule, I will save you and bring you to life, though you continue impenitent & unbelieving; but commands and works us to repent and believe, and then promises that in the way of faith and repentance, he will save us. He prescribes a way of life for us to walk in, that so wee may obtaine the salvation which he hath promised; he brings us first through the doore of faith, *Act.* 14. And then carries us on in the way of faith, till he bring us to the end of our faith the salvation of our soules.

How absolute promises are to be understood.

There are indeed some promises which *seeme* so absolute as to exclude all condition on our part, as that promise in *Isai.* 43. 25. *For mine own sake will I put away thy transgressions, &c.* and so *Ezek.* 36. 22. Where there is no mention made either of faith or any other Grace in us, as a condition required on our part. But if any shall hence argue, that the promise of life is so absolute as to exclude all respect unto faith in those to whom the promise is made, and because there is no mention made of faith in such promises, therefore there is no intendment of it, as if it were not understood, but wholly excluded, I may as well argue against the merits of Christ also, and exclude them by the like reason, because there is no mention of them, no more then of faith in those absolute promises. But as there is no remission without the bloud of Christ, *Heb.* 9. 22. So neither is there without faith in that bloud, *Rom.* 3. 25. as God never promised to forgive us our sinnes without respect to Christ, though Christ be not alwayes mentioned in every such promise, so neither doth he promise to save without faith, though it be not alwayes mentioned particularly.

To

To prove that there is a condition in the covenant of Grace, it may be made evident sundry wayes.

1. From the nature of a Covenant, which is an agreement between severall parties covenanting together upon mutuall conditions required on both parties: *Fœdus* (saith *Rollock*) is *promissio sub certa conditione, Roll. de vocatione efficaci:* A man may make a promise alone without any condition: But a Covenant properly binds both parties, and hath a condition annexed; *Abraham* and *Abimeleck* promise one to another in their Covenant made betwixt them, they mutually binde themselves, *Gen.* 20. And so it is betwixt God and *Abraham*, *Gen.* 17. 27.

I grant that the word Covenant is sometimes used concerning such promises as are without condition, as in *Gen.* 9. 9. Where the Lord speaking of his purpose and promise never to destroy the earth any more, he calls that promise his Covenant, though there be no condition there annexed: But the Question is not how a word may be used upon some speciall occasion; but what is the proper nature of a Covenant, which doth require mutuall stipulation or condition on both parties; This is but one place where the word Covenant is taken for a promise without a condition; more such places I know not any in Scripture; and besides there was speciall reason of calling it a Covenant; namely, to shew the unchangeablenesse of his purpose touching the mercy promised, that it is as sure as if we had tyed him thereunto by Covenant, upon some condition performed by us before hand: But this is not properly a Covenant, where there is not a mutuall obligation and binding of the parties one to another by condition: Hereto agreeth that saying of *Beza*, in 2 *Tim.* 1. 12. *Mutua est (inquit) depositi obligatio inter Deum & Sanctos ipsius*; Though on Gods part this obligation is *prorsus gratuita*, wholly free, as hee there speaks; though Gods binding of himselfe to us be free, yet ours is not so to God: But concerning the freenesse of the Covenant wee shall speak hereafter; thus much onely for the present he affirmes that there is *mutua obligatio*, a mutuall bond or tie, by which God binds us to himselfe, as well as he binds himselfe to us, &c.

2. But

2. But for further confirmation hereof, consider the different kinds of expressions which the Scripture useth in speaking of the Covenant betwixt God and us: There is mention made of a Covenant *promised*, And there is mention also of a Covenant *commanded*, not to imply two Covenants, but two parts of the same Covenant; one part of it standing in the promise from God to us; the other, in duty from us to God: Thus *Deut.* 7. 12. there is the Covenant which God promised, and by oath swore unto his people; and then in *Josh.* 7. 11. there is the Covenant commanded, which is the condition on our part required; take away the condition, you must also take away the Covenant commanded; and if there be a Covenant commanded, there must of necessity be a condition.

3. Consider that expression used in *Ezek.* 20. 37. *I will bring you into the bond of the Covenant* (saith the Lord;) why doth the Lord speak of *a bond of the Covenant?* If the Lord had bound himself onely, and put no condition upon the Covenant for us, he could not have said that he would bring *us* into the bond of it; But hereby he would teach us, that when he makes with us a Covenant of Grace and mercy, he doth not then leave us at liberty to live as we list; but he binds us by Covenant to himself; he doth not onely bind himself to us, but us to himself; as in *Jer.* 13. 11. He is said to have tyed to himself the whole house of *Israel*, binding them to himself as with a girdle, in the bond of the Covenant; wee were sometimes free from God, and free from righteousnesse, *Rom.* 6. 20. But now wee are by Covenant become the Lords servants, 1 *Cor.* 7. 22. being bound unto him by the bond of the Covenant.

4. Consider how we are said sometimes *to keep* Covenant, sometimes *to break* Covenant with God; In *Psal.* 25. 10. and *Psal.* 103. 18. Here we are said to keep Covenant; but in *Psal.* 44. 17. and *Isai.* 24. 5. There is mention made of breaking Covenant with God; and in *Deut.* 29. 25. they have forsaken the Covenant of the Lord their God. This keeping of Covenant, and breaking or forsaking of it, cannot be conceived to be done otherwise then by observing or violating the condition of the Covenant required on our part. Such as are most profane dare walk most loosely, they will be forward enough to claime

Gods promiſe; but they are faulty in performing their own part of the Covenant: Thus the Jewes they would hold to the promiſe, that God was their God, *John* 8. and yet they brake the Covenant, by failing in the condition required of them.

5. Conſider how the name of Covenant is given not onely to the promiſe which God makes unto us, but to that duty which he requires on our part, to be done by us. In *Gen.* 17. 7. There the name of Covenant is given to Gods promiſe which he makes to us; but afterwards in *verſ.* 9. the ſame name of Covenant is alſo given to the duty required of us, *I will* (ſaith the Lord to *Abraham*) *eſtabliſh my Covenant with thee*, and what is that? *I will be a God unto thee, &c. and thou alſo ſhalt keep my Covenant*, that is, there is the duty I require of thee, by which thou ſhalt teſtifie thy obſervance of the Covenant; namely, in circumciſing thy ſeed. This uſe of the word (Covenant) being applyed to that which is required of us, ſhewes plainly that there is a ſtipulation or condition in the Covenant required on our part.

6. We reade expreſſe mention made of the condition, upon which the promiſe of life and ſalvation is made; as in *Acts* 16. 31. *Believe on the Lord Jeſus, and thou ſhalt be ſaved*, Rom. 10. 9. *If thou believeſt, thou ſhalt be ſaved, &c.*

7. Gods dealing with the *Iſraelites* when he made his Covenant with them at Mount *Sinai*, ſhewes plainly that there is a condition in the Covenant, *Exod.* 24. 3. to 9. when the Lord was about to make up his Covenant betwixt him and them, you ſee how *Moſes* rehearſeth before them the words of the Covenant, that they might know what it was which the Lord required of them; and to the end it might be done more ſeriouſly, he repeats the termes of the Covenant to be obſerved by them, twice over, and they doe twice promiſe to obſerve the words of the Covenant, before the bloud of the Covenant, by which it was confirmed, was ſprinkled upon them; ſhewing unto us thereby, that we muſt for our part aſſent unto the Covenant, not onely accepting the promiſe of it, but alſo ſubmit to the duty required in it; or elſe there is no Covenant eſtabliſhed betwixt God and us; we muſt as well accept of the condition as of the promiſe, if we will be in Covenant with God.

Object.

Object. But the Covenant is otherwiſe called a Teſtament, *Heb.* 7. 8, 9.

Anſw. This terme or name of Teſtament, is given to the Covenant; not to exclude the condition, but to ſhew the firmneſſe, and inviolable and unchangeable nature of it, being confirmed by the death of Chriſt the Teſtator, and therefore never to be altered nor changed: Whiles men live, they may alter their Wills or Teſtaments, as oft as they pleaſe; but when they are dead, it is unalterable, *Gal.* 3. Chriſt hath dyed to confirme his Teſtament, its therefore now unchangeable, being ratified by his death, as a Teſtament is by the death of the Teſtator. And that this is the true reaſon why the Apoſtle calls it a Teſtament, is evident by *Heb.* 9. 16, 17. *Where a Teſtament is* (ſaith the Apoſtle) *there muſt be the death of the Teſtator*; and he gives the reaſon now alledged, becauſe the Teſtament is confirmed when men are dead, and not before; And that the Apoſtle had no intent (in ſo calling it) to exclude the condition, is evident by verſ. 15. where he ſaith, *That Chriſt is made the Mediatour of a better Teſtament, that through his death thoſe which were called might receive the promiſe of eternall inheritance*; Theſe words (*thoſe which were called*) doe plainly and fully imply the condition required in the Covenant of life, our calling being finiſhed in the working of faith, which is the condition of the Covenant; no man is effectually called ſo as to have part in that eternall inheritance, untill he believe, ſo that the Legacies of the Teſtament being to thoſe that are called, that is, to thoſe that doe believe; it is moſt manifeſt that the intent of the Apoſtle in calling the Covenant by the name of a Teſtament, was not to exclude the condition, but onely (as was ſaid) to ſhew the ſtability and immutability of the Covenant; It being now like a Teſtament, confirmed by the death of him that made it: The forme of the former Covenant which God made with *Iſrael* in the Wilderneſſe, was changed in reſpect of the manner of Adminiſtration of it, becauſe it was not confirmed by the death of the Teſtator; but this is confirmed by death, and therefore herein neither matter nor forme can be changed any more. In *Joh.* 17. 24. We have Chriſt there making his laſt Will and Teſtament, to be executed by his Father; and what his Will is,

The name of a Teſtament doth not exclude the condition.

Why the Covenant is called a Teſtament.

we have it expressed in his own words; *Father I will those whom thou hast given me may be where I am, &c.* And who those be that he meaneth by them that are given him, is plainly expressed, vers. 20. *Even those that believe in his name*; Christ doth not bequeath the Legacy of his Testament unto all in generall, but to such as doe believe; as for the rest he bequeaths nothing unto them, *Joh.* 17. 9.

Object. But there be some absolute promises of the Covenant, which are without any condition at all on our part, as the promises of the first grace, &c. in which God promiseth to his Elect, as yet uncalled, that he will give them a new heart, and take away the stony heart from them, *Ezek.* 11. & 36.

How the promise of the first grace is conditionall.

Answ. 1. We must consider the Covenant not onely as consummate and made up with our selves in our own persons, but as it was begun, and first made with us and for us in Christ, in which regard it is said to be made with us before the world began, *Tit.* 1. 2. a promise of grace being made to Christ for us, and to us in him: Now if we thus consider the Covenant, as made with us in Christ, so the first grace it selfe is conditionall, as well as the last; Christ receives the promises of grace for us, but he receives not the least of them but upon condition that he must lay down his life for them, that he may performe them unto us; as we see in *Isai.* 55. 5. Where God the Father makes a promise to Christ, that he shall call a Nation or People to the knowledge of himselfe; which is a promise of the first grace given us in our first conversion and calling: but in respect of Christ, this is not absolute, but conditionall, as appeares in vers. 4. for he must be a witnesse unto the people, to test fie unto them the will of the Father, which hee performed in his Propheticall and Priestly Office; yea, he must make his soule an offering for sinne, *Isai.* 53. 10. and upon this condition he must have power to call a Nation, to bring them home by effectuall calling unto God; and thus in respect of Christ the very first Grace is conditionall, though without condition on our part.

How the promise of life is conditionall.

2. Consider the Covenant in respect of the end of it, which it leads unto, which is life and salvation, in which respect it is called a Covenant of life and peace, *Mal.* 2. 5. and if wee thus consider

conſider it, it is conditionall in reſpect of our ſelves; for theſe promiſes of life and peace are not made but upon condition of faith and obedience, not to the unbelieving and profane, *Rom.* 10. 9, 10. 13. *Rom.* 8. 13. *Mat.* 5. 3. to 10. and thus whether we look to the firſt Grace as the beginning of the Covenant, or to the laſt Grace as the end of it, the one is conditionall in reſpect of Chriſt, the other in reſpect of our ſelves; there is a condition of both.

The order of Gods bringing us into Covenant with him.

3. The giving of the firſt Grace in our calling, goes before our perſonall covenant betwixt God and us, by which we bind our ſelves unto him to take him for our God, to depend upon him, and to ſubmit our ſelves unto his will; firſt the Lord doth diſpoſe us and fit us to a walking in Covenant with him, by putting into us his own ſpirit, as it is in *Ezek.* 36. and then he requires an actuall performance of Covenant on our part, to walk according to the Grace received; Look how it was in that Covenant made with *Adam*, ſo it is in this Covenant of Grace, in reſpect of the point in hand, though otherwiſe there be wide differences betwixt them, as we have ſeen before; firſt God indues *Adam* with an habituall righteouſneſſe, thereby enabling him for that obedience which he was to walk in, and then having thus qualified him, the Lord enters into a Covenant with him, requiring of him to walk according to all that Law which was ſet before him, and in that way of working righteouſneſſe, to look for the life which was promiſed him; ſo it is here in the Covenant of Grace; firſt, the Lord comes and takes away from us the heart of ſtone, that evill heart of unbeliefe, and gives us a ſpirit of faith, and renewing Grace, and then draweth the ſoule into a Covenant with him, to walk with him in a way of faith; depending upon him by faith, and obeying him by faith: ſo looking for the promiſe of eternall life; Thus it was with *Abraham*; firſt God gives unto *Abraham* a believing heart, then he comes to him and tells him, *Abraham, I am come to enter into a Covenant with thee:* and withall tells him what are the articles and conditions of the Covenant both on Gods part, and on *Abrahams*; on Gods part, *That he will be to* Abraham *and to his ſeed a God to bleſſe him, and to be an all-ſufficient good unto him*; and on *Abrahams*

Abrahams part, Requiring, *That he walk before him and be upright, and keep his Covenant which was commanded him*; and so it is with all the Adult children of *Abraham*, first, God gives us a Spirit of Grace, beginning to renew us, then propounds to us the great things of his Covenant which he will bestow upon us, and commands us to depend by faith upon him for the performance of them; and if we thus consider of the giving of the first Grace, this doth no whit crosse the condition of the Covenant, but makes way for it, inabling us to walk in Covenant with God; that so he may bring upon us the good which he hath promised us.

Whether the putting of a condition doe confound the two Covevenants.

Object. But this putting of a condition to the Covenant of grace may seem to confound it and to make it the same with the Covenant of workes.

Answ. It is not the having of a condition, but the identity or sameneſse of the condition which makes them the same Covenant; all Covenants have a condition, but all Covenants are not therefore one and the same, but do differ according to the difference of the conditions which are made; there being then one condition in the Covenant of workes, and another in the Covenant of grace, they are therefore distinct Covenants, though there be a condition in both.

Thus then we see there is a condition of the Covenant.

2. Why the Lord puts a condition to his Covenant and promise of life.

But (to come to the second point before propounded) why (may some say) doth the Lord require any condition of us, and not bring us to life and glory without requiring any thing at our hand?

Answ. 1. It is meet we should glorify God and his grace towards us, before he exalt us and bring us unto glory; in this way it was that Christ himselfe went into glory, according to that prayer of his in *Joh.* 17.4. *I have glorified thee here on earth, now therefore glorifie me with thy selfe, with that glory which I had with thee*, &c. so must we doe, we must walke by the same way, we must here glorifie that grace, by which we look for glory and honour and eternall life.

2. The Lord would hereby justifie the way of his grace, and stop the mouthes of all such as are ready to murmur against him,

him, herein ſhewing his righteouſneſſe in ſaving thoſe that doe believe; the wicked are forward to complain againſt the Lord himſelfe; they had wont to ſay, *The wayes of the Lord are not equall*, Ezek. 18. and in Mat. 20. 11. there are that murmur againſt him, as if he dealt not equally with them; they are complainers, *Jude* 16. ready to challenge Gods righteouſneſſe, that they themſelves are not ſaved as well as others; Theſe mouths muſt be ſtopped; and when the Lord hath carryed on his people, in a way of grace, through faith, patience, ſubmiſſion, and obedience to his will, others continuing ſtill in their carnall licentiouſneſſe, this will ſtop the mouthes of all ſuch complainers and murmurers. It will ſhew forth the righteouſneſſe and equity of the Lords proceeding in judgement againſt them, in condemning them, and ſaving thoſe that doe believe, 1 *Theſ.* 1. 6.

3. Its alſo for the greater conſolation of the Saints, that we ſeeing the condition to be wrought in us, and finding our ſelves to be guided by his Spirit, and enabled in any gracious meaſure to keep the way of his Covenant which he hath appointed for us to walke in, we might thereby have the more ſtrong conſolation, aſſuring our ſelves of the fulfilling of his gracious promiſe towards us; that his loving kindneſſe ſhall be for ever and ever on them that feare him, *and keep his Covenant thinking upon his Commandements to do them*, Pſalm. 103. 17, 18. And thus both in reſpect of glorifying of God, the ſtopping of the mouthes of the wicked, and for the comfort of the Saints, it was meet there ſhould be a condition annexed to the Covenant.

Before we proceed to the third point, let us make a little uſe of that already delivered.

CHAP.

CHAP. II.

That the tryall of our interest in the blessings of the Covenant, is to be made by the conditionall promises; with the use of the absolute promises, and their agreement with the conditionall.

Use 1. We must try our estate, by the conditional promises.

IF there be a condition of the Covenant, then hence it follows, That for the tryall of our interest in the salvation which the Covenant promiseth, there can be no more direct, evident, and certaine way taken, then by examining our selves concerning the condition of the Covenant, expressed in the conditionall promises. The promise of life is made onely to beleevers, who are described by other graces accompanying their faith, and therefore termed sometimes such as love God, sometimes mercifull, poor in heart, upright, and such other, all these flowing from faith, faith shewing it selfe by them. Now then, faith being the condition of the Covenant, (as we shall shew afterwards) and being knowne by these other graces accompanying it, here is the way for us to try our selves before God, whether the promise of salvation doe belong unto us, even by looking to the condition of faith, and such other graces, as doe accompany it in them that do believe: This is so sure a way of tryal, that the Apostle himselfe directs us thereunto, 2 *Cor.* 13.15. *Prove your selves whether ye be in the faith or no:* If we would know our selves to be such as are not ἀδόκιμοι to be disallowed or rejected, there is no better way to know it then by our faith. And *John* tels us that in this way, *we shall assure our hearts*, 1 *Jo* 3.14.18,19 In *Rom.* 10. The Apostle doth propound the doubt of a weak beleever, enquiring how he may know that he shall be saved; and the Apostle himselfe answers his doubt, telling him that it is not by ascending or descending hither or thither, but by looking to his faith, *For if thou beleevest with thine heart in the Lord Jesus, thou shalt be saved*, ver. 9. This way of tryall sheweth the true use of those promises which we call conditionall; we do not make the graces expressed in them, as the matter of our righteousnesse, and yet neither do we cast them aside as if they were

The true use of conditional promises.

legall

legall promiſes, and not Evangelicall; but the uſe of them is thereby to try our ſelves by the graces expreſſed in them; and this is the chiefeſt way of tryall which the Word doth direct us unto; Yea, I doubt not to affirme that if we will in ordinary courſe, have any tryall of our eſtates by the Word, we muſt have it in this way, by the conditionall promiſes; The abſolute promiſes do not deſcribe the perſons to whom the bleſſings of the Covenant do belong; onely the conditionall promiſes do point out the perſons to be ſaved, as the abſolute do ſhew the cauſe of our ſalvation; if therefore we will try, and in a way of tryall have any knowledge of our perſonall intereſt in the ſalvation promiſed, we muſt either come to know it by the conditionall promiſes, or not have it from the word at all, &c.

We cannot try our eſtates by the abſolute promiſes.

Yet neither would I make the abſolute promiſes uſeleſſe, as ſome have gone about to do with thoſe that are conditionall; I acknowledge they are of ſingular uſe; Firſt, In that they ſhew unto us the onely cauſe of our ſalvation, even free grace, and no other; Secondly, they are a foundation for the faith of adherence or dependence to ſtay upon: they yeeld a ſingular encouragement to a poore dejected ſoule that findes nothing in its ſelfe but ſinne and miſery, with hope to caſt it ſelfe upon the free grace of God, ſeeing he lookes at nothing in us for which he ſhould ſave us, but onely to glorifie his own grace in us. But ſtill though in theſe regards there be great uſe of theſe abſolute promiſes, yet the tryall of our eſtates is not by them, becauſe they doe not note out the perſons to whom the ſalvation is promiſed, but this is done (as was ſaid) by the conditionall.

The uſe of abſolute promiſes.

There be *two Acts of faith*, one of adherence or dependance, another of aſſurance; There be alſo *two kinds of promiſes*, abſolute and conditionall; mark now how theſe do fit and anſwer one to the other, the abſolute promiſes to the faith of adherence, the conditionall to the faith of aſſurance; For example, God comes and ſayes; *For my owne ſake will I do thus and thus unto you in an abſolute promiſe*; here is a ground for the faith of adherence to cleave unto; though I be moſt unworthy, yet I will hang upon this promiſe becauſe it is for his owne

How the promiſes abſolute and conditionall do anſwer to the ſeverall acts of faith.

ſake that the Lord will performe this mercy, that he may be glorified. There be alſo conditionall promiſes, (*He that believeth ſhall be ſaved*) by meanes of which (we having the experience and feeling of ſuch grace in our ſelves) we grow to an aſſurance that we are of thoſe that he will ſhew that free grace upon. And thus the abſolute promiſes are laid before us as the foundation of our ſalvation (which is wrought in the adhering to the promiſe) and the conditionall as the foundation of our aſſurance.

But may not (will ſome ſay) and doth not the Lord ſometimes give comfort to his ſervants by an abſolute promiſe? and if ſo, then what need we looke to thoſe that are conditionall?

Anſ. I doubt not but the Lord doth give refreſhings to the ſouls of his beloved by ſuch abſolute promiſes; for there being a ſweetneſſe of grace contained in every promiſe, whether abſolute or conditionall, the Lord may let the ſoul taſte of the comfort of that grace by what promiſe he will, when the ſoule is taken up with ſome deep and ſerious meditation of that abundant grace and free goodnes of God towards us, and the mind is faſtned upon ſome expreſſion of ſuch a promiſe ſetting forth that grace unto us, the Spirit ſends down that ſweetneſſe of grace into our hearts, letting us taſt and feel the comfort of it. This none will deny. But 1. the queſtion is not, whether we may taſt of comfort by an abſolute promiſe; but by what kind of promiſe we are to try our ſelves; the Spirit may give refreſhing by an abſolute promiſe, but our way of tryall is by the conditionall; examining our ſelves by the graces expreſſed in them, and thereupon making application to our ſelves of the mercy promiſed, which we cannot do by the abſolute, there being nothing expreſſed in them to helpe us in this way, 2. Though comfort may be had by an abſolute promiſe, yet it is never given (if it be true and not a deluſion) but where the condition of Faith and other graces are in being, and are firſt wrought; otherwiſe it is lying, falſe comfort, not true and ſaving. 3. Though we may have comfort by an abſolute promiſe, yet when times of temptation doe returne, when ſcruples and doubts doe afterwards ariſe in our hearts, we muſt then

then turne to the conditionall promiſes, trying whether the graces expreſſed in them, be wrought in us; and then finding in our ſelves that faith and love which is in Chriſt Jeſus, we doe thereby grow up in aſſurance that the former conſolation was no other but the conſolation of Gods owne Spirit. So that upon the point, here is the uſuall and ordinary way of tryall of our eſtates, even to try our ſelves by the graces expreſſed in the conditionall promiſes. And though the comfort ſo taſted as was before expreſſed, be the more ſweet and delightfull whiles it is felt, yet the aſſurance which we have by the tryall of our graces, is the more conſtant and durable. If upon pretence of the ſeal & witneſſe of the ſpirit in an abſolute promiſe, any ſhall deſpiſe this way of tryall by the graces that are in them, let them take heed, leaſt Sathan (who knowes how to transforme himſelf into an Angel of light) do deceive them with falſe flaſhes of comfort, which in the end will cauſe them to lye downe in ſorrow.

How the abſolute and conditionall promiſes agree together.

It is but an unpleaſing buſineſſe to ſeparate and oppoſe the things which God hath ſo neerly joyned together, to oppoſe the abſolute promiſes againſt the conditionall, or the conditional againſt the abſolute; the Lord hath made no ſuch ſeparation or oppoſition betwixt them; the abſolute and conditionall promiſes are both one in ſubſtance, though they differ in manner of expreſſion; For when the Lord ſaith, *he will forgive our ſins for his owne ſake*, Eſay. 43. (which is an abſolute promiſe) this promiſe intends faith in whom it ſhall be fulfilled; though he do forgive our ſins for his own ſake, yet he doth it only to ſuch as do believe; faith therefore is imployed in that promiſe, though not expreſſed; And on the other ſide, when God promiſeth life to ſuch as do believe (which is a conditionall promiſe) this promiſe implyes the former freenes of grace, as was before expreſſed in the abſolute promiſe to do it for his own ſake; the expreſſing of faith the condition, doth not exclude the freeneſſe of Grace, nor doth the expreſſing of freenes of Grace exclude the condition; theſe two kind of promiſes helpe to explaine one another, not to conradict or overthrow the truth of either; when we hear a conditionall promiſe, (believe & be ſaved) if any ſhal now ask, Why wil the Lord

save such as believe without works? To this the Lord answers in the absolute promise, *for my own sake will I do it*; On the other side, when hearing an absolute promise, (As, *for mine owne sake will I do this*:) If any shal here ask, To whom will the Lord perform this mercy promised? To this he answers in the conditional promise, *I will do it to them which do believe*; so sweetly doe these promises agree betwixt themselves, helping to explain & expound one another. Let us not then dash them one against another, and betwixt themselves they will not jar. The Apostle found no disagreement betwixt Grace and Faith, or betwixt being saved by grace, and being saved by faith, *Eph.* 2. 8. and if grace and faith agree so well, then must the absolute and conditionall promises agree also; the one expressing the grace of God as the cause of our salvation; the other expressing the condition (faith) by which it is receceived, and our intereſt in it discerned. This way of tryall by conditionall promises; Let none count a legal course, as not agreable to the spirit of the Gospel, This is that way of tryal which *Paul* (who was no legal Preacher) directed the saints unto, 2 *Cor*, 13.5. So doth *Peter* also, 2 *Pet.* 5 *to* 11 *v.* Some that love to be wise above that which is written, & not according to sobriety, despise this way as fit for novices, but not for such as are perfect as they are: They have their assurance by revelation seing the very book of life unsealed & opened unto them, so that they may see & read their owne names written in it; it is too low a work for them to descend into themselves, & to examine how it is with them *within*, whether they be in the faith or no. But if this people have any eare to hear. Let them take heed of speaking evill of the way of the Lord, which is so clearly laid down in the word; or if they be already hardned in their own way, and being wise in their own eyes, wil count this way legall, and contrary to the free grace of the Covenant, I doubt not to tell them, that an humble soul which is able to prove his estate in life by his faith, and other graces accompanying it, as holy mourning for sin (which they set so light by) love of God, and of the brethren, care to please God, and such like, shall find more setled and sure comfort, in the truth of these, then they shal do in their fancied revelations, and absolute way, neglecting the state of the inward man.

This way of tryall is no legall way.

That

That wretched *Jezabell* (whom the Devill ſent over hither to poyſon theſe *American* Churches, with her depths of Satan which ſhee had learned in the Schoole of the Familiſts, who made her ſelfe a Propheteſſe, as underſtanding all ſecrets of the counſell of God,) ſhee counted all ſuch but legall Chriſtians, and legall Preachers, as allowed this way: All her aſſurance was from revelation, it was revealed unto her that ſhee was one of the Elect of God; and ſhee knew all things by immediate revelation from above; but I feare ſhee knowes now that her glorious revelations were but Satanicall deluſions: Let her damned hereſies ſhee fell into, (denying the reſurrection, &c.) and the juſt vengeance of God, by which ſhee periſhed, terrifie all her ſeduced followers from having any more to doe with her leaven, which ſhee ſpred among them. Beware of her ſinne, leaſt yee periſh in her plague.

Vſe 2. Is there a condition of the Covenant? Then let this provoke us all, who look for the bleſſing which it brings, to be faithfull with God in keeping our Covenant with him; take heed we fall not ſhort of the condition, leaſt we be deprived of the bleſſing; this is that which the Apoſtle teaches us, *Heb.* 4. 1. Seeing we have a promiſe left us of entering into his reſt, (there is the bleſſing promiſed) let us feare leaſt (through unbeliefe) any of us ſhould be deprived (there is the condition required:) The words (*through unbeliefe*) are not in the Text expreſſed, but they are evidently implyed, as appeares both by the coherence with the third Chapter, and by that which followes, Chap. 4. 2. To be deprived of ſuch a bleſſing is a heavy loſſe, ſuch as can never be recompenced, and the preventing of this loſſe, (ſo farre as concernes us) is by keeping of our Covenant, which the Lord commands us to walke in. If wee forſake the condition, we forſake the promiſe; and therefore it is alſo that when God took *Abraham* into a Covenant with him, he did not onely tell *Abraham* what he would be unto him, a God to bleſſe him; but he bindes *Abraham* to walk in Covenant with him; *Thou alſo ſhalt keep my Covenant*, (ſaith the Lord,) *Gen.* 17. 9. *Thou ſhalt walke before mee and be upright*, Gen. 17. 1. When God takes us into Covenant with him, wee are ſaid to be brought into the bond of the Covenant, *Ezek.* 20. to teach us that

Look for life in a faithfull walking with God according to our Covenant.

that now we must look at our selves as tyed and bound unto God, in a Covenant never to be broken; we are not now any longer at our own liberty, to walk as we list, but must observe our Covenant to walke therein; when wee walk so, that wee may truly say before the Lord, Our heart is not turned back from thee, neither have we dealt falsely with thee in thy Covenant, as it is in *Psal.* 44. 17, 18. this keeps the heart in a comfortable expectation of the blessed hope which is set before us; Thus *Paul, I have kept the faith, I have finished my course, and now henceforth there is laid up for me a crowne of righteousnesse*, 2 Tim. 4. 7, 8. Let us carefully walk in the condition, and then the promise will be sure; not onely sure in it selfe, but sure to us, 2 *Pet.* 1. 10. These bonds of the Covenant are not like the fetters of a prison; they are like the pleasing bonds of wedlock; (*vincula nuptiarum*) which every one gladly enters into; Oh let us love these bonds; give up both our hands unto the Lord; yea, and our hearts also, to be bound in them for ever; these are sweet bonds, they work no griefe; seek not therefore to break them, *Psal.* 2. nor cast them from you; say not we will be our own, and walk by our will; such lawlesse and licentious spirits as will be at liberty, they shall be at liberty to their woe: they shall have such a liberty as *Jeremy* threatned to the rebellious *Jewes*, a liberty to the sword, to the famine, and to the pestilence, *Jer.* 34. a liberty to goe to hell to their eternall destruction; a liberty with a curse; granted unto them in wrath, which shall end in chaines of everlasting darknesse, and bring them into that prison from whence there is no going out: Therefore let all such as look for the blessing and life promised in the Covenant, Let them walk faithfully in the condition of it, and in this way expect the mercy which is promised.

Thus wee have shewed, First, That there is a condition of the Covenant; Secondly, Why the Lord hath put a condition unto it.

CHAP.

CHAP. III.

Shewing what the condition of the Covenant is, viz. faith; with the reasons why; and whether it be the habite or the act.

THE third point followes, to shew what the condition is, which though it hath been *obiter* mentioned before, yet is now to be spoken of more particularly. 3.

The condition then of the Covenant of Grace is faith, *Rom.* 4. 16. *&* *Rom.* 10. 9, 10. *If thou believest in the Lord Jesus, thou shalt be saved*; so *Acts* 18. 31. *&* *Joh.* 3. 16. hence in *Rom.* 3. 27. The Gospel is called *the Law of Faith*, because as the Law of works doth put works as the condition of that Covenant; so the Gospel puts faith as the condition of the new Covenant. Faith, the condition of the covenant.

Quest. But why is faith made the condition of the Covenant. Why it is so?

Answ. 1. The blessing of life promised, is not in our selves, but in Christ; Christ is life, and he which hath the Sonne hath life, and he which hath not the Sonne hath not life, 1 *Joh.* 5. 12. We are dead, *Col.* 3. 3. and our Works are dead, *Heb.* 9. 14. there is no life in them, *they* cannot bring life unto them that doe them; nor can *wee* quicken our own soules, but Christ is the life of men, *Joh.* 1. 4. *Col.* 3. 4. and the way to receive Christ, and the life which is in him, is onely by faith, *Joh.* 1. 12. unbeliefe rejects Christ, and puts him away; But faith (as an hand) puts forth it selfe to receive him in whom our life is: If we had life in our selves, and could have found it in our own works, it had then been needlesse to appoint faith as the condition of the Covenant; but being that both we our selves are dead in sinne, and our works are dead works, nothing but death to be found in either; therefore its required that we believe in Christ, that wee may receive life from him.

2. The condition of the Law is now become impossible unto us, through the infirmity of our flesh, *Rom.* 8. 3. and therefore the Apostle saith, *That the Law cannot possibly give life*, Gal. 3.

21.

21. Therefore the Lord would goe that way with us no more; the Lord ſaw by *Adam*, what would be the fruit of that condition; if we had been put upon the ſame as *Adam* was, we ſhould have done as he did; wee ſhould have ſhewed our ſelves men, *like men tranſgreſſing the Covenant*, as *Hoſeah* ſpeaks, *Hoſ.* 6.7. This condition being above our ability to performe, the Lord hath in goodneſſe appointed another, which is poſſible through grace to be fulfilled by us, having now received a ſpirit of faith, (2 *Cor.* 4.13.) It is now given us to believe, *Phil.* 1.29. this is poſſible.

3. It is by faith that it might be by grace, *Rom.* 4.16. The Covenant is ſtabliſhed upon the condition of faith, that it might appeare to be by grace that wee obtain the bleſſing; the condition muſt anſwer the nature of the Covenant; therefore being a Covenant of grace, the condition muſt be ſuch as may ſtand with grace; but if works had been the condition, this could not have ſtood with grace, *Rom.* 11.6. Gods maine end in this covenant, is the manifeſtation of his grace towards his choſen, that his grace may be glorified in them, *Epheſ.* 1.6. 2 *Theſ.* 1.10. that nothing might be left unto man to glory in; but that he which glorieth might glory in the Lord, 1 *Cor.* 1. *ult.* &c.

4. It is faith, that the bleſſing might be ſure to thoſe to whom it is promiſed, *Rom.* 4.16. *Adam* had a promiſe of life, but being made upon condition of working, he never got the bleſſing by that Covenant; when *Adam* firſt entred into Covenant with God, it was uncertain whether he ſhould live by it or no, in regard that it was uncertain whether he would fulfill the condition, and thereupon it was that he had one Sacrament of death, as well as another of life, to aſſure him of death in caſe he ſinned, as well as to aſſure him of life in caſe he obeyed: but now the promiſe of life being made to us upon condition of faith, it is thereby *made ſure* to thoſe that doe believe; *Chriſt is a ſure foundation* for them to reſt upon, *Iſai.* 28.16. the *promiſe alſo is ſure* and faithfull, 2 *Sam.* 23.5. and *faith is as an anchor* ſure and ſtedfaſt, *Heb.* 6.19. and, Chriſt being ſo ſure a foundation, the promiſe ſure, and faith taking ſuch ſure hold upon both, theſe three together are as a threefold cord not eaſily broken, ſo that the bleſſing in the Covenant of grace now

is

is not ſo uncertain and doubtfull as in the covenant of works, but is ſure to thoſe that believe. And hence it is that in this Covenant, though we have two ſeales added unto it, as well as in the Covenant of works; yet there is no Sacrament or ſeale of death: but they are both ſeales of life and ſalvation, aſſuring us that if we believe in the name of the Lord Jeſus, wee ſhall ſurely have everlaſting life.

5. Faith is ſufficient to make us partakers of all the bleſſings of the Covenant; Look back unto all thoſe bleſſings before named, and you ſhall ſee how faith doth poſſeſſe us of them all. God promiſeth to be a God unto us, *Jer.* 31. but how comes he to be our God? It is by faith, *Rom.* 3. 29, 30. He promiſeth forgiveneſſe of ſinnes, and to remember our iniquities no more, and it is faith which maketh us partakers of this bleſſing alſo, *Acts* 10. 43. *Rom.* 3. 24, 25.

By faith wee are made partakers of the Spirit of holineſſe, *Gal.* 3. 14. faith purifies the heart, *Acts* 15. 9. & 26. 18. By faith we are kept in the eſtate of grace unto ſalvation, 1 *Pet.* 1. 5. *Rom.* 11. 20. we ſtand by faith, 2 *Cor.* 1. 24.

By faith wee are made heires and owners of all the good things of this life; Wee are ſonnes by faith, *Gal.* 3. 21. and being ſonnes wee are alſo heires, *Rom.* 8. 17. even heires of the world, as *Abraham* was, *Rom.* 4. 13. and if by faith wee be partakers of Chriſt, then are wee with him intereſted in all other things alſo, *Rom.* 8. 32. yea, all things are ours, whether things preſent, or things to come, all are ours, wee being Chriſts, 1 *Cor.* 3.

Laſtly, by faith we obtaine that great and laſt bleſſing of the Covenant, even the bleſſing of eternall life, *Joh.* 3. 16. 36. So that faith alone makes us poſſeſſors of all the bleſſings of the Covenant, and therefore there needs no other condition but faith alone.

Object. But (may ſome ſay) if faith alone be the condition of the Covenant, and doe make us partakers of life, and forgiveneſſe of ſinne, then what need is there of any obedience, or works of holineſſe? faith alone is ſufficient in ſtead of all.

The making of faith the condition, doth not exclude obedience, but includes it.

Anſw. This was the old plea of looſe Libertines in the Apo-

ſtles times; I have faith ſaith one, and though I have no works, yet my faith will ſave me; But underſtand, O thou vaine man (ſaith the Apoſtle *James*, chap. 2.) that if thy faith be without works, ſuch faith is vaine, but like a dead carkaſſe without ſoule or ſpirit, it is dead in it ſelfe, and leaves the ſoule in death, wanting life in it ſelfe, and yeelding no living fruit, it cannot bring life unto the ſoule. A good tree, faith Chriſt, is known by its fruit, and ſo a right and ſound faith. Let a man believe in truth, he cannot but love; and if he love, he cannot but ſeek to pleaſe God in well-doing; faith is as a tree of life which abounds with good fruit; as therefore when a man deſires to have good fruit in his orchard, he doth not ſet the fruits themſelves in it, but plants the trees which uſe to beare the fruit, as knowing that if the trees be good and kindly, the trees will yeeld the fruit; ſo God delighteth to ſee the fruits of righteouſneſſe in the lives of his Saints, and for this end plants in their hearts the tree of faith, as knowing where this tree is planted, and takes root, the fruit will, and cannot but follow; faith and holineſſe can no more be ſeparated, then light can be ſeparated from the Sunne; ſuch as ſay they have faith, and hope to partake in the bleſſing of the Covenant, and yet live looſely, carnally, unconſcionably, they doe but deceive themſelves; they may be in Covenant with hell and death, but have no part of the Covenant of life and peace.

Whether it be the habite or the acting of faith which is the condition?

Queſt. 2. But whereas in ſpeaking of faith, wee ſpeak ſometimes of the habit, ſometimes of the act of it; It may be demanded which of theſe is the condition of the Covenant? whether is it the habit or the act of faith which is required of us?

Anſw. It is the latter, that is, the act, faith acting and working towards the promiſe, and from the promiſe, and cauſing us to live by faith in the promiſe; according to that in *Gal.* 2. 20. *The life which I now live, I live by the faith of the Sonne of God*; the habit is freely given us, and wrought in us by the Lord himſelfe, to inable us to act by it, and to live the life of faith; and then we having received the gift, the habit, then (I ſay) the Lord requires of us that we ſhould put forth acts of faith, both by waiting upon him, to receive from him all the good which he

he hath promiſed, and by walking in all obedience of faith, in an humble ſubmiſſion to his will; this work of faith the Apoſtle ſhews fully to have been in thoſe Saints, in *Heb.* 11. both in expecting the promiſe, with patient ſuffering under the hope of it, and in obedient ſubmiſſion to any Commandement of God; and theſe *acts* of faith are implyed in that expreſſion of *walking* by faith, 2 *Cor.* 5. and the *work* of faith, 1 *Theſ.* 1. 3. and in that faith is ſaid to *work* by love, *Gal.* 5. all tending to ſhew that it is the act and work of faith which is required on our part.

Reaſ. 1. It is the act of faith which receives the promiſe, and Chriſt in the promiſe, *Joh.* 1. 12. *Heb.* 11. 13. A man may have an hand and yet not have the gift which is offered him, unleſſe he put forth his hand to receive it; faith is the hand of the ſoule, and the putting of it forth is the act by which we receive Chriſt offered.

2. Look as it was with *Adam* in that Covenant made with him, he had an habituall righteouſneſſe within him; but that was not the condition of the Covenant betwixt God and him, but the acting of that inward habit in acts of obedience, was the condition of the Covenant; ſo here in the Covenant of grace, firſt, God puts into us the habit of faith, and then requires of us acts of faith; to lay hold of the promiſe, and to receive the grace which is offered in the Covenant.

3. It is not an habit of faith, but a life of faith which is required of the Saints that are in Covenant with God; it is the habit which enables and fits us to live by faith; but the life of faith conſiſts in the acts of faith, put forth according to the ſeverall occaſions we meet with all, *Gal.* 2. 20 2 *Cor.* 5. 8. *Heb.* 11.

4. There muſt needs be a difference betwixt that which God promiſeth as a part of the covenant on his part, and that which he requires of us on our part; now the habit is that which God promiſeth to us, when he ſaith, *I will give you a new heart, &c.* and this he worketh in us in our effectuall calling; and then the acting of that faith received, is that which is required on our part.

CHAP. IIII.

Shewing what be the acts of faith in closing with the Covenant: in both the parts of it; scil. 1. that God will be a God of blessing to us to blesse us. 2. That he will be a God over us, to rule us.

Acts of faith about the covenant of two sorts.

Quest. But what is that act or acts of faith, by which we performe the condition of the Covenant? *Answ.* 1. First, there is an act of faith, by which we doe (as it were) first close with the Covenant revealed and offered unto us.

2. There is also another act of it, by which we are carried on to an answerable walking before God, according to the Covenant made with him.

Two grounds tending to shew how faith closeth with the Covenant. The first ground.

1. For the former before we give a direct answer, we must lay down these two grounds.

First, That in the making up of the Covenant betwixt God and us, God is first with us, he is the first mover, he begins with us before we begin with him; wee should never seek to be in Covenant with him, if he did not allure us, and draw us unto him. Thus in *Ezek.* 20. 37. *I will bring them* (saith the Lord) *into the bond of the Covenant*; It is the Lord which brings them; they doe not first offer themselves.

And first God prepares his own way for entering into Covenant with us, and then he finisheth the work; and in this preparation he doth these three things.

1. He breaks us off from our covenant with Hell and Death, makes us sensible of our undone estate, makes us see that wee are without God, without Christ, without hope, *Ephes.* 2. that we are not under mercy, that wee are not of his people, 1 *Pet.* 2.

2. He opens unto us his minde and will, shewing himselfe willing to receive us to grace, and to enter into a new Covenant with us, yet againe to take us to be his people, and he to be our God; he goes into the streets and open places, as it is in *Prov.* 1. 20, 21. and there makes publike proclamation, *Ho, ho, every one that will, Come yee unto mee, and I will make an everlasting Covenant*

Covenant with you, Eſay. 55. 3. *Eſay.* 65. 1. yea more, he comes and beſeeches us to be reconciled unto him, 2 *Cor.* 5. 20. and ſpeakes to us as pitying us; *Jer.* 3. 12. and lamenting over us, *Ezek.* 33. 11. thereby to perſwade us to come into a covenant with him.

3. By the hearing of theſe promiſes and offers of grace, the Lord uſually ſcattereth ſome little ſeeds of faith in the hearts of thoſe that he will bring unto himſelfe; which ſeed being ſowne, doth ſometimes quickly put forth, and acts towards the Covenant propounded, and layes hold of it, as we ſee in *Lydia*, the Jaylor, *Zacheus*, and others; but ſometimes (and that moſt uſually) before that faith hath done any great thing in ſeeking after God, to make a Covenant with him, the Lord doth againe withdraw himſelfe, and goes away, as *Hoſ.* 5. end: hiding himſelfe, as if he would regard us and look after us no more; ſo that now if we will get into Covenant with him, we muſt ſeek after him, as he before ſought after us, and muſt ſue unto him for grace, to take us into Covenant with himſelfe; and herein faith begins to ſhew it ſelfe, beginning to worke and move towards the Covenant which the Lord offereth to make with us.

For though the Lord hath withdrawne himſelfe, yet he hath left ſuch a touch of his Spirit upon the heart as makes the ſoule affectionate towards him, ſo as now it cannot reſt, but feeling its owne woe, being without God, and without Covenant, and having heard of the Lords willingneſſe to enter into Covenant with us, it now begins to ſeek after the Lord, to be in Covenant with him; This is the firſt ground, that God is firſt, he begins with us.

Secondly, The ſecond is, that whatſoever faith doth in ſeeking to enter into Covenant with God, it doth it always in that way, and according to that order in which the Lord hath gone before us in the offer of his Covenant unto us; Faith doth alwayes follow the Word, and doth nothing but as it hath a word of Faith to guide its way, it goes ſtep by ſtep as it hath the light of the word directing and going before; Faith doth not preſcribe unto God, it will not preſume to appoint the conditions of the Covenant, onely it anſwers and applyes it ſelfe to Gods

The ſecond ground.

Gods offer, taking conditions of peace, but giving none. It doth not seek to wind about the promise of grace to our owne mind and will. It doth not say I will have it thus, thus it shall be, or else I will admit of no conditions of peace; but the soul now finding that the everlasting estate of it for weale or woe, life or death, stands at the meer good pleasure and mercy of God; and knowing that either it must submit to that way of the Covenant, and to those conditions, which the Lord is pleased to set downe, or it must perish for ever; it gladly comes in humbly accepting the offer of Grace, in the same way, as it is tendred and offered unto us of God.

Here then (that we may see how faith closeth with the Covenant propounded) we must see first how God offers himselfe in his Covenant unto us. Now in that maine promise of the Covenant (which is indeed the sum of all) *I will be thy God*, God offers himselfe unto us two wayes, (as hath been before shewed in the opening of that promise) First, he offers himselfe unto us as a God of mercy to pardon us; as a God of blessing to blesse us with all sufficient blessings. 2. As a God over us, and above us, to order us and to rule us in all our wayes, to governe us according to his owne will, that he may be glorified in us; Thus God offers himselfe unto us in his Covenant, &c.

How Faith closeth with the Covenant.

Now the answer is ready to the question propounded, how faith doth act in closing with the Covenant; the worke of faith herein, is to carry the soule towards the Covenant in the same order and way as it is propounded; First accepting the grace offred, resting upon God for all the mercy which he hath promised. 2. Taking God to be God over us submitting to his government and authority, to command us and to rule us in all things according to his owne will; these two things faith doth, and so takes hold of the Covenant in the same way and order as God offers it. 1. God makes himselfe knowne to us as a God of mercy, gracious, long-suffering, pardoning iniquity, transgression and sin, he offers himselfe to be reconciled unto us; though we have rebelled against him, promising to be a Father unto us, and to accept of us as his sons and daughters in his beloved.

1 With the first part of it.

Now

Now the worke of Faith in reſpect of this offer of grace is onely to accept the grace offered, to lay hold on it and take it unto our ſelves being ſo freely offered; Faith brings nothing to God of our owne, it offers nothing to ſtand in exchange for the mercy offered; it receives a gift, but giveth no price. The Lord holds out, and offers the free grace of the Covenant; faith receives it, and makes it our owne. Hence is that expreſſion uſed by the Prophet in *Eſay* 56. where we are ſaid to lay hold of the Covenant; God holds it forth, and we take hold of it, the hand of grace offers it, and the hand of faith receives it and makes it our owne, and this it doth by ſuch ſteps and degrees as theſe that follow, wherein though I would not limit the Lords dealing with all his, yet I wil ſhew what I conceive is the moſt uſuall and ordinary courſe of Gods diſpenſation towards thoſe whom hee brings into Covenant with himſelfe: Here then faith cloſeth with the Covenant in this manner. *Eſay.* 56.6.

1. By hearing the great things propoſed in the Covenant, it ſtirs up in the heart a deep and ſerious conſideration of the bleſſed condition of thoſe people that are in Covenant with God; Oh what a bleſſed eſtate it is (thinkes ſuch a one,) to be in favour with God, to be one of his Covenanted people? It makes him ſay with *Moſes, Bleſſed art thou O Iſrael, a people ſaved by the Lord, Deut.* 33. It ſaith with *David, No people O Lord, is like thy people Iſrael, whom thou haſt redeemed unto thy ſelfe,* 2 *Sam.* 7. 23. Time was when we counted the proud bleſſed, and placed our felicity in other things, as in riches, preferments, favour and credit with men, &c. but now theſe are become vile and things of no value; faith makes us change our voice, and to ſpeake with a new tongue, and to ſay, not, Bleſſed are the people that be ſo, but, *Bleſſed are the people whoſe God is the Lord,* Pſalme 144. ult.

This high eſteeme of grace being accompanied with a ſence of the want of it, makes us ſeem unto our ſelves as undone men, loſt, wretched, miſerable. The poor ſoule thinkes with it ſelfe, no ſin like my ſin, no miſery like my miſery; I am ſeparated from the Lord, an Alien from his people; Oh bleſſed are they that are at peace, & in Covenant with him: this is now the onely

Matth. 13. 44, 45. onely *pearle of price*; the *rich treasure in the field*, for which such a one is content to give all the substance of his house. In the prodigall when he began to thinke of returning to his Father, these two things were found in him.

First, a deep sence of his owne misery, (*I die for hunger.*)

Secondly, a consideration of the welfare of those that were in his Fathers house (*they have bread enough.*) So it is with those poor soules in which faith begins to worke, to draw them back into Covenant with God; sensible are they of their own woe, highly also do they prize the excellency of grace, if by any meanes they might attaine to have a part in it.

2. This high esteeme of grace, and being in Covenant with God, begets a longing desire of it; good being believed, cannot but be desired, and longed for, and therefore faith now believing the benefit of being in favour and Covenant with God, it cannot but worke desires after it; desire naturally springeth from the apprehension of any good made known. Faith is both in the understanding and in the will; as it is in the understanding, it opens the eye to see, and clearly to discern the blessing of the Covenant, and then stirs up the will to pursue and desire the attaining of the grace revealed: Never did *David* more long for the waters of the well of *Bethlehem*, then such a soul touched with the sence of sin, doth desire to be at peace with God and in covenant with him, and therefore it is that they are said, to *thirst after the Lord*, Psal. 42. 2. *to pant after him*, Psal. 42. 1. to gasp after him, *Psal.* 119. longing for communion and peace with him. Thus in *Esa.* 26. 9. *With their soules they desire him in the night, and with their spirit in the morning*; the desire of their soule is set upon him, and cannot be satisfied by any thing without him; peace with him is their life; and to be separated from him, is unto them as the shadow of death.

3. Faith being yet weake, and but as in the bud, or in the seed, and being yet unacquainted with the Lords dealing with his people, not knowing how he useth by terrors of death to bring them to life and peace; hence it comes to passe that the soule being pressed with sence of sin, therefore though its *desires be strong, yet hope* of obtaining *is but feeble* and weake, we seeming to our selves utterly unworthy (as indeed we are) and uncapable

capable (which we are not) of ſo high a privilege as this is, to be in favour and Covenant with the moſt high God. Here therefore faith is taken up with many thoughts, therby to ſupport & keep up the heart in hope, carrying the eye of the ſoul towards God, though as beholding him afar off; fain would the poor ſoul be *joyned with the Lord, Iſa.* 56.6. but being as yet diſmayed with the ſence of ſin, he ſtands like the poor *Publican afar off*, as one afraid to come neer into the preſence of the holy God: as yet faith can ſcarce ſpeak a word to God, it cannot come neer to call upon him, only it can with *Jonah look towards his holy Temple*, as being like the poor weake Babe which lyes in the Cradle, being both ſick, and weak, and ſpeechleſſe, and can only look towards the Mother for helpe, the caſt of the eye (after a ſort) expreſſing and ſignifying what it would ſay: Thus doth faith being yet weak, it would ſpeak unto God but cannot, onely it hath its eye towards heaven, looking for grace and mercy according to *Jehoſhaphats* ſpeech, *Our eyes are towards thee*, 2 *Chron.* 20. It hungers and thirſts after grace, but feares it ſhall never be ſatisfied; it feels a need and faine would have; but ſence of unworthines, conſciouſneſſe of manifold ſins, the ſentence of the Law like the thundring and lightning at Mount *Sinai*, all of them being ſharpned by Satans working in them and with them, doe ſtrike ſuch a feare into the heart, (as was in *Iſrael* then,) that though deſires be ſtirring and working, yet hope is very feeble, cauſing us to doe as *Iſrael* did there, who though they heard the Lord ſay, I am the Lord your God, yet the terror of the thunder made them to ſtand afarre off; and ſo we, we heare the Lord offering to be our God in Covenant with us, but ſuch are the diſcouragements that we dare not come neer to ſeek after the grace which is revealed; Hitherto therefore the minde of the poore ſinner deſiring to be in Covenant with God, is unquiet within it ſelfe, hurried too and fro finding no reſt; it heares of peace with God, but feels it not; but inſtead of peace finds trouble, feare, doubrings, diſcouragements to keep it off from the way of peace; Faith being yet young and faint, hath much adoe to ſuſtaine the heart in any hope that it ſinke not downe in diſcouragement. But yet though it bee weake, it will be doing what it is able; ſetting the minde to conſider the promiſes, and incouragements which God hath given us in his

Luk. 18. 13.

Jon. 2. 4.

Exod. 20. 18.

Word; how he invites all to come unto him, even every one that thirſts, *Eſay* 55. telling us, That *whoſoever comes unto him he will not caſt away*, *Joh.*6.37.

And hence, while the mind is poſſeſſed with theſe things, becauſe ſo great a buſineſſe as making a Covenant of peace with the high God, and about ſo great & affair as the life and ſalvation of our ſoule, cannot be tranſacted in a tumult, Therefore

4. In the Fourth place, Faith takes the ſoule aſide, and carries it into ſome ſolitary place; that there it may be alone with it ſelfe, and with God, with whom it hath to doe. This buſineſſe, and multitude of other occaſions, cannot be done together, and therefore the ſoule muſt be alone, that it may the more fully commune with it ſelfe, and utter it ſelfe fully before the Lord; Thus the poor Church in the time of her affliction when the Lord ſeemed to hide himſelfe from her, ſhe ſate alone, as ſhe ſpeakes, *Lament.* 3.28,29. *and Jer.* 15. 17. *I ſate alone, becauſe of thy plague: The way of the Lord is prepared in the Deſart*, *Eſay* 40.3. when the Lord will come to the ſoule, and draw it into communion with himſelfe; he will have his way hereto prepared in the Deſert; not in the throng of a City, but in a ſolitary Deſart place, he will allure us, and draw us into the wilderneſſe, from the company of men, when he will ſpeak to our heart, and when he prepares our heart to ſpeake unto him, *Hoſea* 2. Not that ſuch a one doth deſpiſe or neglect the fellowſhip of Gods people, but he now ſees and knows ful well, that his help is not in man, & therfore waits not upon the ſons of *Adam*, *Mich.* 5.7. He is glad to hear of any hope, and how others have bin ſuccoured and pulled out of the like diſtreſſe, &c. but though he hath an eare open unto theſe and the like helps, yet the ſoule cannot reſt in them, but muſt retire it ſelf, and get alone, where it may think its ful, and ſatisfie it ſelf in thoughts of its owne eſtate, and of the offers and promiſes of grace, which God hath made to ſuch loſt ſinners: And whiles the ſoul is thus alone, with it ſelfe and with God, ſometimes thinking of its owne miſery and ſin, ſometimes of the Lords mercy now preſented in ſuch and ſuch promiſes; ſometimes calling to mind how others have found favour with God, notwithſtanding their ſins, ſometimes thinking what ſhould move the Lord

Lord thus to invite us, and call us unto him, and to give us theſe deſires after him; why (thinks the ſoule) ſhould the Lord do thus, if there were no hope that he would receive me? whiles I ſay, the ſoule being alone, is thus exerciſed in theſe thoughts, at length the fire kindles, ſo as the ſoule can now reſt no longer, but a ſpirit of Faith being within, like fire in the bones, the heart hitherto having been as a wine-veſſel, which hath had no vent, yet now the ſpirit within, compels him to open his lips, and to open before the Lord the meditations of his heart: And therefore

5. In the fifth place, the ſoule reſolves now to go to the throne of Grace, ſuing for grace, proving whether the Lord will bee gracious & mercifull, to accept of a reconciliation; faith ſpeaks within, as they did in *Jonah* 3.9. *Who can tell whether the Lord will returne, &c.* and as *Amos* 5.15. *It may be the Lord may yet be merciſfull*; ſuch an one *cannot* yet *ſay that he will*, yet knowes not *but he may be gracious*, and therefore doth as thoſe Lepers in 2 *King.* 7.3. who knowing that they were ſure to periſh if they ſate ſtill, reſolved to try what might befal them in going into the Camp of the *Aramites*; and as *Eſther* who would try whether the King would hold out his golden Scepter towards her, yea or no; ſo the poor ſinner, knowing how it is with him, and thinking he muſt periſh if he thus continue, and hearing alſo ſuch gracious invitations, &c. thereupon reſolves to go and ſeek the Lord begging grace and acceptance before him. Doth the Lord ſay, *Seek yee my face*? the heart anſwer within, *Lord I will ſeek thy face*; Doth the Lord ſay; *Come unto me*? the heart anſwereth, *Behold we come unto thee for thou art the Lord our God*, Jer. 3. 22. and now the ſoul betakes it ſelf unto God, ſending up complaints againſt it ſelfe, with lamentations for its owne ſinfull rebellions, accompanyed with ſtrong cryes to heaven, with ſighes and groanes of Spirit which cannot be expreſſed; it confeſſeth with griefe and bitter mourning, all former iniquities, ſmites upon the thigh with repenting *Ephraim*, lies downe at Gods foot-ſtool, putting its mouth in the duſt, acknowledging Gods righteouſneſſe if he ſhould condemne and caſt off for ever, and yet withall pleads for grace, that it may be accepted as one of his; It ſayes unto God, *Lord, I have nothing to plead why thou*

Pſal. 27 8.

Jer. 31.19.

Lam. 3.29.

mayst not condemn me; but if thou wilt recive me, thy mercy shall appeare in me thou mayst shew forth all thy goodnesse; take away therefore all mine iniquities, and receive me graciously, Hosea 14.3. It pleads Gods promise, Lord, thou hast said thou wilt be gracious; Lord make good this word to the soule of thy servant, be my God, my mercifull God, and make me thy servant; thus the soule lies at the throne of Grace and pleads for Grace.

6. As faith is thus earnest in suing to God for Grace and acceptance with him, so it is no lesse vigilant, and watchfull in observing and taking notice what answer comes from the Lord, how he answers the desires we have presented before him. As the Prisoner at the Bar, not only cryes for mercy, but marks every word which fals from the Judges mouth, if any thing may give him hope, and as *Benhadads* servants lay at catch with the King of *Israel*, to see if they could take occasion by any thing which fell from him, to plead for the life of *Benhadad*; so doth the poor soul that is now pleading for life and grace, it watcheth narrowly to see if any thing may come from God, any intimation of favour, any word of comfort that may tend to peace; thence it is that the Saints have so often called upon God for answer of their prayers; they thought it not enough to pray, but they would see how the Lord answered them, *Psa.* 102.1,2. Thus *Psa.* 51.8. *O let me heare joy and gladnesse, &c. David* did not onely pray for mercy, but desires to heare from heaven a word spoken to his conscience, by which he might know he was accepted; though *David* was not in the beginning of that worke we now speake of, yet the case is alike, he was now in his owne sence as if he had been to begin anew, and thus in *Psa.* 85.8. *I will hear what the Lord will say, for he will speake peace unto his people, &c.*

7. As faith doth thus wait for an answer from God, so likewise according as the Lord doth either answer or not answer, so doth faith demeane it selfe.

First, Sometimes he answers not, to our sence (I mean) and discerning; as we see in *Davids* case; he felt himselfe as one forsaken, he prayed unto God, but found no audience, *Psal.* 22. What doth faith in this case? it followes God still, and cryes after him with more strength and earnestnesse, as resolving never.

ver to give over, till the Lord either ſave or deſtroy; if the Lord will deſtroy, yet the ſoule chuſeth to die at Gods foot, as *Joab* did at the hornes of the Altar, when he was bidden to come forth from thence, to take his death in another place; Nay (ſaith *Joab*) *but I will die here*; Here the humbled ſoule doth as that woman did in *Mat.* 15. ſhee ſues to Chriſt, but Chriſt ſeemes to have no regard of her, gives her not one word, but ſtee ſeeks ſtill; ſtill ſhee cryes after him, and though ſtill repulſed, yet ſhee comes a third time, and cryes, *Lord help me*; and though ſtill the Lord gives her another repulſe, yet ſtill ſhee hangs upon him, and followes him for mercy, and would never give over till ſhee had gotten even what ſhee deſired. Even as Chriſt in his agony, when he ſaw deliverance came not, he prayed more earneſtly, *Luk.* 22. 44. ſo doth the poore ſinner in the time of his agony, when he is ſtriving, as for life, and death; if help come not at firſt call, he prays againe, and that more earneſtly; faith will be urgent with God, with an humble importunity; and *the more ſlack* the Lord ſeemes to be in anſwering, the *more inſtant* is faith in plying God with prayer. It will be wraſtling with God, as *Jacob* did with the Angel; it will not reſt without a bleſſing, it will take no deniall, but will crave ſtill, as hee did, *Bleſſe me, even me alſo, ſend me not away without a bleſſing*; it reſolves to wait, and look up, *untill the Lord ſhew mercy*, Pſal. 123. 2. Lament. 3. 49, 50. Matth. 15. Deut. 3. 24.

Secondly, Sometimes againe the Lord doth anſwer, but yet he ſpeaks but as out of the dark cloud, giving ſome little eaſe, but not ſpeaking full peace; much like as he ſpake to the woman, *Joh.* 8. 11. *Goe thy way and ſinne no more*; ſaith Chriſt; he doth not ſay, goe in peace, thy ſinne is forgiven thee (that had been a word of full comfort) but *goe thy way and ſinne no more*; a middle kinde of expreſſion, neither aſſuring her that her ſinne was pardoned, nor yet putting her out of hope, but it might be forgiven. And hereby faith gets a little ſtrength, and looks after the Lord with more hope, and begins to plead with God, as *Moſes* did, Lord *thou haſt begun* to ſhew grace unto thy ſervant; goe on Lord to manifeſt in me all thy goodneſſe; here faith takes a little hold on the Covenant, though with a feeble hand, as yet ſhaking and trembling for want of ſtrength, and yet now

it

it begins to follow the Lord with more encouragement, as finding that its former seeking hath not been wholly in vaine.

Thirdly, Sometimes againe the Lord speaks more fully and satisfactorily to the soules of his people; applying some promise of Grace to the conscience by his own spirit, letting the soule feele and taste the comfort of such a promise, more effectually then ever it could before; it hath often heard and thought on such a promise, but could never feele any peace in it, because it could never apply it to its own particular; but now being applyed by the help of the Spirit, it finds and feeles peace.

Here then the Lord doth not any longer hold the soule in suspence and doubting, by propounding unto it such *promises of hope*, (as I may so call them.) *It may be* yee shall be hid in the day of wrath, *Zeph.* 2. 3. but hee speaks full peace; as *Isai* 41. 10. *Feare not, for I am thy God; I will subdue your iniquities, and cast all your sinnes behinde my back, and I will remember them against you no more; I have received a reconciliation,* Job 33. *Goe in peace.* Here faith waxeth bold, and with a glad heart entertaineth the promise thus brought home unto it; the Apostle expresseth this with a word very significant, calling it *an embracing of the promise*, Heb. 11. 13. *embracing*, implyes an affectionate receiving, with both armes opened, to shew an heart enlarged to those that come unto us; and now the soule having thus embraced the promise, and the Lord Jesus Christ in the promise, and having him (like *Simeon*) in our armes, it layes him in the bosome, and having before gone forth to meet him, he being now come, it brings him into the chamber of the heart, there to rest, and abide for ever; now the soule possesseth him as her own, rests in him, and is satisfied with him, layes it selfe down in a holy rest, after all its former troubles, praising God for his mercy as *Simeon* did when he had Christ in his armes, and committing it selfe for ever to that mercy and goodnesse which hath been thus revealed unto it.

Luk. 2. 28.

And thus the poore soule which hath been at enmity with God, comes by little and little to touch the top of the golden Scepter, and to enter into a Covenant of peace with the high God;

God; now the hand is given to the Lord; as *Hezekiah* ſpake 2 *Chron.* 30. As God reacheth out to us the hand of Grace and of ſaving help; ſo doe wee give unto him the hand of faith, yeelding up our ſelves unto him, committing our ſelves unto him to be kept by him unto ſalvation, according to his Covenant and promiſe.

And thus is this part of the Covenant made up betwixt God and us, and the ſoule now ſayes within it ſelfe, I that was ſometimes an enemy, he hath now reconciled unto himſelfe; I that was in times paſt without God, without Chriſt, without promiſe, without Covenant, without hope, none of Gods people, not under mercy; yet now I have God for my God, Chriſt is my peace, in him I have obtained mercy, and am now become one of Gods people; the Covenant of his peace now belongs unto me, the Lord alſo is become my ſalvation; and here the ſoule reſts, and is ſatisfied, as with marrow and fatneſſe; ſaying as *Jacob*, *The Lord hath had mercy on me; therefore I have enough, I have all that my heart hath deſired*, Gen. 33. 11.

Thus we ſee how faith cloſeth with the firſt part of the Covenant, that God will be a God of mercy unto us, to bleſſe us with bleſſings of peace, &c.

2. Concerning the other part of it; wherein God offers himſelfe unto us to be a God over us, to rule us and govern us in obedience to his will, faith works the ſoule to a cloſing with this alſo. 2. How faith cloſeth with the ſecond part of the Covenant.

The converting ſinner, having taſted the fruit of his own former ways, and finding how bitter and evill it is that he hath ſinned, doth now deſire to reſigne up himſelfe to the Lords government, being willing to deny his own will, and to take up the Lords yoke, and to be ſubject thereunto; he now ſayes no more, who is Lord over me, *Pſal.* 12. He doth no longer look at himſelfe as his own, to live to himſelfe, after his own minde and will; but being weary of his own wayes, and finding it ſufficient (and too much) that he hath ſpent the time paſt in the luſts of the fleſh, now he commits himſelfe to the Lords government, taking him to be a God over him; to rule and order him in all his wayes: The Covenant which paſſeth betwixt God and us, is like that which paſſeth between a King and his people;

ple; the King promiseth to rule and govern in mercy and in righteousnesse; and they againe promise to obey in loyalty and in faithfulnesse; faith sets up God upon his throne, and sayes; Let the Lord reigne for ever and ever, reigne thou over mee, (O Lord) and lead me in the way which leads unto thee. And this doth faith work in us by these or the like meanes.

Those that will have Gods blessing, must be under his dominion.

1. Faith looks at the manner of Gods invitation and call, when he invites us to come and enter into Covenant with him; he doth not offer himselfe to be a God to us to blesse us, without being a God over us, to order and govern us, but links these two both together; *If wee will have his blessing, his peace, wee must be under his Dominion:* Look as in a Common-wealth or Kingdome, none hath the benefit of the Law, but those that subject themselves to the Law: none have the protection of authority, but those that obey it; so here; God doth not promise to pardon our sinnes, leaving us still at our own liberty to live as wee list, but if he doe at all make a Covenant with us, *he will be a God to us, as well to rule us, as to save us*; I say, live as yee will, sinne as yee will, and yet you shall be saved, is the Devils Covenant, not Gods; and therefore it is that when the Lord calls us into a Covenant with himself, he bids us come out from among the wicked, separate your selves, and touch no uncleane thing saith the Lord, 2 *Cor.* 6. 17. and in this way he promises to receive us, and to be a God unto us; How vile soever we have been before time, it hinders us not from entring into Covenant with God, but if we will now become his people, we must *henceforth* walke no more as we had wont to doe; we must *henceforth* be separate from our uncleanesse, *Ephes.* 4. 17. *Isai.* 1. *ver.* 6, 7, 8. *Come let us reason together, let us make an agreement, but withall wash you, make you clean, &c.* This is the Lords manner of invitation, so that faith sees a necessity of submitting to Gods authority, because it may not take hold of one part of the Covenant without the other: If we will have God to be our God to pardon us, and to blesse us, wee must have him a God over us to govern us after his own will.

It is no more then equall that we be subject unto God.

2. Faith opens the understanding, convincing us by arguments, how just, how equall and reasonable it is, that God should rule, and we obey; by faith we see the invisible things of God,

God, that is, his eternall power and Godhead, which before we ſaw not; by faith we ſee him in his Excellency and Majeſty, cloathed with glory and honour, riding upon the Heavens, attended upon with thouſand thouſands of Angels miniſtring unto him: By faith we ſee him moderating the whole world by his wiſdome and power, *Pſal.* 103. We look at him as King of Kings, as Prince of all the Rulers of the Earth; Neither doe we by faith thus ſee God, as he is in himſelfe onely, but as he is to us, as having power in his hand either to ſave or deſtroy; ſo that there is no reſiſting; we know now that if *we fall upon that ſtone*, by our rebellion, it will grinde us to powder; now there is no more queſtion made, who ſhall have the dominion, though in times paſt we had ſaid, *this man ſhall not reign over us*, Luk. 19. yet now it is our chiefe deſire, that his Kingdome may come into us, and beare ſway in us; Faith ſets before us alſo the benefits and kindneſſe of God towards us, and ſo perſwades us by thoſe mercies of God to give up our ſelves as a ſacrifice in humble obedience unto his will, *Rom.* 12. 1. Faith reaſoneth in the heart, as *David* did, *I will praiſe thee, O Lord, with my whole heart; yea, I will glorifie thy name for ever, for great is thy mercy towards me, thou haſt delivered my ſoule from the loweſt grave*, Pſal. 86. 12, 13. Faith makes us ſpeak to God as the *Iſraelites* did to *Gideon*, when he had delivered them out of the hand of the *Midianites*, *Come* (ſay they) *unto him, and reign over us, both thou and thy ſon, for thou haſt delivered us out of the hand of* Midian, *Judg.* 8. 22. *Now God is counted worthy of all honour and ſervice*, Apoc. 4. 7. & 5. 12, 13. Worthy to be exalted and glorified; thus faith urgeth it as a thing moſt reaſonable, that God ſo glorious in himſelfe, having power over us, to ſave or deſtroy, and when he might have deſtroyed us, yet hath ſaved us from ſo great a death, and prepared for us ſo great ſalvation, ſhould be glorified by us, wee ſubmitting our ſelves unto the obedience of his will.

Matth. 21.

3. Faith makes us look at the Lords government as a mercifull government, bringing peace and bleſſing unto thoſe that are under it; it looks at this King of *Iſrael* as a mercifull King, 1 *King.* 20. It counts thoſe ſubjects happy that are free of this Kingdome, & thoſe ſervants happy that ſtand before this King, 1 *King.* 10. It makes the ſoule lament its bondage under other

Gods government is a mercifull government.

Lords; as in *Isai.* 26. 13. *Lord* (saith the Church there) *other Lords besides thee, have ruled over us*, but in thee is our onely hope; having felt the misery of those former slaveries in which it hath been holden, having been in the Iron Furnace of *Ægypt*, and sate by the waters of *Babel*, and wept there, having been under such cruell Lords, now they are weary of the yoke of the oppressor; and now they see the blessing of the Lords government, the Lawes of God which were before counted as cords and bands, fitter for bondslaves then for free-men, are now esteemed holy, and just, and good, *Rom.* 7. Faith believes that which the Lord hath said, that he hath given us his Commandements *for our good*, that it may goe well with us for ever, *Deut.* 12.

Faith reconciles us to God, and to his Law.

4. Faith reconciles the heart unto God, it doth not onely believe that he is reconciled unto us, but also reconciles us unto God, whereas before we hated him, and would none of him, and thrust him away from us, as the *Israelites* did *Moses*, Acts 7. 27. Yet now the soule having by faith believed his goodnesse towards us, is thereby reconciled unto him, it layes down all weapons of defiance, and submits in love. Like as a Traytor having found the gracious favour of his Prince, in pardoning his treacherous practises, his naughty heart which was before so full of treachery, is now overcome with this undeserved favour; so we also, having been in times past rebels against God, haters of him, enemies unto him, having had our minds set upon evill things, *Col.* 1. are now overcome by his goodnesse towards us, our heart is turned to him, our hatred is turned into love, faith working love causing us to love him, for that great love wherewith hee hath loved us in Christ, 1 *Joh.* 4. So that now we come to God, as they did to *David*, in 1 *Chron.* 12. 18. Thine are we, we are wholly thine: And thus faith slayes the hatred, and puls down the partition wall which was betwixt God and us, reconciles the enmity, and makes of two one, working peace and love; so that now the believing soule desires nothing more then to be subject to his government; and grieves when it is hindred, that it cannot do that which he hath commanded: And thus the Covenant is made up in both parts of it; *offered* unto us by God, and *received* of us by faith, 1 *King.* 20. 34.

CHAP.

CHAP. V.

Shewing what be thoſe acts of faith, by which wee are enabled to walk with God according to the Covenant wee have made with him.

AS faith cloſeth with the Covenant, and brings us into Covenant with God; ſo it doth alſo act and work in us, to enable us to walk with God according to the Covenant which we have made with him; there is a keeping of Covenant required of us, as well as a making of Covenant with God, *Gen.* 17. 7. 9. In *Pſal.* 50. 5. the Saints are ſaid to *make* a Covenant with God; but in *Pſal.* 103. 18. they are ſaid to *keep* his Covenant; ſo there is both a making, and a keeping of Covenant; and both theſe are done by faith; faith doth firſt enter us into Covenant with God (as wee have ſeen above) and then by the ſame faith wee are carried on to a keeping of the Covenant made; and that according to both parts of the Covenant, before laid down.

2. How faith enables us to walk in Covenant with God.

1. Whereas God enters into Covenant with us, to heale our back-ſlidings, to bleſſe us with all kinds of bleſſings convenient for us; Now the work of faith is to carry on the ſoule in a continuall dependence upon God for all the good which he hath promiſed; If we be in danger, faith looks unto God for ſafety and deliverance, 2 *Chron.* 14. 11. *Acts* 27. 25. It believes the promiſes of deliverance, and depends upon them; If wee have ſinned, and done the things wee ſhould not, faith brings the ſoule back unto God againe, in a way of repentance; and looks to the faithfulneſſe and ſtability of his Covenant; hoping ſtill to finde mercy, and forgiveneſſe with him, albeit wee have ſinned againſt him; and ſo in all other occaſions which befall us in this life, according as any evill preſſeth upon us, or any bleſſing is wanting unto us, faith hath recourſe to the promiſe and Covenant of God; waiting upon him for all that mercy which we ſtand in need of in every kinde: And when we doe thus put forth our faith in the exerciſe and acts of it, depending by it upon God in all our occaſions, this is the life of faith, which the Scripture ſpeaks of, this is to live by faith, *Hab.* 2. and to walk by faith, 2 *Cor.* 5.

1. Concerning the firſt part of the Covenant.

And this life of faith is then eſpecially ſeen, when the courſe of Gods providence and dealing with us ſeems to make againſt his promiſe; herein the life of *Abrahams* faith was ſeen; that though his body grew more impotent, and dead every yeare, yet God having promiſed him a Son, *Abraham* believes even above hope; notwithſtanding the deadneſſe of his body, and of *Sarahs* womb. And ſo *Moſes*, God having *promiſed good to Iſrael*, though for the preſent he ſaw nothing but wants and neceſſities and mortality among the people, ſo many thouſands dying in the Wilderneſſe; yet was he ſo confident of Gods goodneſſe towards that people, that he was bold to promiſe good to *Jethro* his Father-in-Law, in caſe he would joyn himſelfe unto them, and be one of them; *Come with us* (ſaith *Moſes* unto him) *and we will doe thee good, for God hath promiſeed good unto Iſrael*, *Num.* 10. 29. When *Moſes* promiſed to doe him good, he might have ſaid, You may bring me to ſorrow, and miſery enough, here you are in a miſerable Wilderneſſe, where you ſometimes want water, and have nothing to eat; and here you die, and your carkaſes fall in the Wilderneſſe; what good can I expect that you can doe for mee? and yet *Moſes* by the power of faith, is confident to promiſe him good. God (ſaith he) hath promiſed good unto *Iſrael*. *Moſes* looks beyond the preſent works of Gods providence, and conſiders the ſtability of Gods promiſe, and that doth he reſt upon; God not being as man that he ſhould lye or repent, 1 *Sam.* 16. therefore *Moſes* concludes, Let the Lord for the preſent doe as he will; let all things ſeeme to croſſe his promiſe never ſo much, yet this I am ſure of, *God hath promiſed good to Iſrael, and therefore good ſhall come*; and thus doth faith enable the ſoule to walk in Covenant with God, depending upon him for that mercy and goodneſſe which he hath promiſed. God ſaith, I will be a God unto thee to bleſſe thee, and to doe thee good; and this I require of thee, that thou truſt to me, and depend upon me for all the good thou ſtandeſt in need of; and faith doth ſo, it reſts upon Gods promiſe. And thus faith fulfills this part of the Covenant.

2. The ſecond part of the Covenant.

2. As for the other part of the Covenant, (*I will be a God over thee, and thou ſhalt glorifie me,*) to this faith aſſents alſo, and carries us on in an anſwerable converſation, thereby teſtifying before.

fore all the world, that we have ſet up the Lord to be our God, to command us, and to rule us, and that we have given up our ſelves to be his people: And here are ſundry acts of faith, by which it enables us ſo to walk. As

Faith hath an eye to the rule.

1. Faith hath alwayes an eye to the rule and command of God which he hath ſet before us to walke by, it attends conſtantly to the Tables of the Covenant; in things to be believed it looks to the promiſe; and in things to be practiſed it looks to the Commandement. As in *matters of faith* it will believe nothing without a word of faith to reſt it ſelfe upon; ſo in *matters of fact*, it will doe nothing without a word to command or warrant that which is done, becauſe without a word it cannot be done in faith, and it is no act of faith which is not done in faith, *Rom.* 14. 23. Faith will preſent no ſtrange fire before the Lord, *Levit.* 10. It is inquiſitive to underſtand what the will of the Lord is, as knowing that he accepts nothing but what is according to his own will and word; therefore it is that *David* prayes, *Teach me good judgement and knowledge, for I have believed thy Commandements*, Pſal. 119. 66. as if he ſhould ſay, I believe and know that what thou commandeſt is good, teach me to judge aright and know thy Commandements; faith will be circumſpect and fearfull, till it ſee a word to direct and warrant its way; but when it ſees a plain word, then it grows bold and confident, as knowing that this way is right. This then is the worke of faith, to attend to the word of faith in every thing; if we be to performe any act of worſhip unto God, it will worſhip him not after the traditions and precepts of men, but after the will of God; if we be to perform any office of love, mercy, or juſtice towards men, it hath an eye to the word in all theſe, to doe every thing according to the patterne ſet down in the word; to walk without a word to direct us by, is the work of unbeliefe, not of faith.

It directs us to the right end.

2. As faith takes direction from the true rule, ſo it directs us to the right end, it lifts us up above our ſelves, and above our own ends and aimes, making God our higheſt and chiefeſt end; for which we live and work, as we are of him, and live in him, and by him; ſo by faith we live to him and for him, *Rom.* 14. 7, 8. 1 *Cor.* 10. 31. 1 *Pet.* 4. 11. 2 *Cor.* 5. 15.

Reaſon.

Reason tells us we must be for our selves, but faith tells us we must be for God; this God claimes as his right and due, and faith also assents unto; God saith, *Thou shalt glorifie mee*, *Psal.* 50. 15. Faith saith, I will glorifie thee for ever, *Psal.* 66. 12.

It helps us against temptations.

3. Faith shields us against the hindrances and temptations which we daily meet withall in our Christian course; sometimes we are tempted on the right hand by the baits and allurements of the world, as Christ was, *Mat.* 4. *All this will I give thee*, saith the world, if thou wilt be mine; but here faith overcomes the world, (1 *Joh.* 5. 4.) by setting before us better things then these; even a better and more enduring substance, *Heb.* 10. those earthly pleasures which seem so pleasing to the eye of sence, are but empty and vaine shaddowes in the eye of faith, which looks at things afar off, at things to come, at things within the vaile, where Christ the fore-runner is gone before to prepare a place for us, *Heb.* 6. Sometimes again wee are tempted on the left-hand with crosses, persecutions, afflictions, and sufferings for the Name of Christ, by which Satan seeks to turne us out of the way, and to make us falsifie our Covenant with God; but here also our faith helpes us to overcome, and makes us conquerors through Christ that hath loved us, by setting before us the end of our patience and faith, telling us that these short sufferings of this present time, will bring unto us an eternall waight of glory, 2 *Cor.* 4. 17. and that all the sufferings of this present life are not worthy of the glory to be revealed, *Rom.* 8. 18. and thus faith makes us to despise the shame and the sorrow which we now suffer, *looking to the joy which is set before us*, Heb. 12. 2. and thus faith is our victory, by which we overcome the world, and doe continue faithfull and stedfast in our Covenant unto the end.

It encourageth to well-doing.

4. Faith incourages us unto well doing, by perswading us that our services are accepted of God in Christ; and by propounding unto us the promises of reward.

By perswading us of acceptance.

First, it perswades us of acceptance that the Lord will have a gracious respect unto our services which we present before him, *Gen.* 4. The Lord hath promised to accept our services which are done in faith, *Isai.* 56. 7. and thereby faith encourageth

geth us to every good worke: The believer knowes all his workes as they come from him to be full of imperfection, yet conſidering withall that it is Gods good and acceptable will, which he conformes himſelfe unto, and offering up his ſervice in Chriſts name, hence faith looks for acceptance according to that witneſſe of the Apoſtle, *Acts* 10. 35. And this is no ſmall incouragement to well doing, when we believe what we doe ſhall be accepted graciouſly. What will not a ſubject doe, if he know his King will take in good part the ſervice which is tendred unto him? ſometimes they run themſelves out of all to humour them: Now faith aſſures us that there is not one prayer, one holy deſire, one good thought, or word, or good purpoſe, which is thought, or ſpoken, or done to the glory of God, but God takes notice of it, and accepts it in good part, *Mal.* 3. 16.

By aſſuring us of a reward.

Secondly, faith aſſures us of a reward which ſhall be given us, faith ſees a recompence in the hand of God, *Heb.* 11. 25. as knowing that he will not forget our labour of love which we have ſhewed unto his name; *Heb.* 6. but will one day ſay unto us, come hither, *Well done good and faithfull ſervant, enter into thy Maſters joy*, Matth. 25. 23.

Faith furniſheth us with ſtrength to well-doing.

5. Faith doth not onely encourage us unto well doing, but it doth furniſh us with ſtrength and ability by which we may performe; Faith is a ſtrengthening grace, renewing our ſtrength as the Eagles, increaſing power in our inward man, *Epheſ.* 3. 16, 17. unbeliefe weakens the heart, and makes the hands to hang downe, *Heb.* 12. 12. and doth not onely diſcourage, but alſo diſable unto that which is good; but faith makes us full of power and ſtrength by the Spirit of the Lord, *Micah* 3. 8. to goe through the worke which is committed unto us; ſo as if we want ſtrength, it is becauſe we want faith, or at leaſt doe not make uſe of our faith as wee ſhould doe.

Now there is a twofold ſtrength and power which we get by faith.

Firſt, a power inherent and dwelling in us.

Secondly, a power aſſiſting and being with us.

How we doe by faith get inherent ſtrength.

By faith we get a power of grace inherent and abiding in us,

us, and that is in this manner, and by theſe meanes.

1. By faith we look at Chriſt as having all fulneſſe of grace in himſelfe, *Joh.* 1. 16. *Col.* 1. 19. All others (Angels or Saints) have but their meaſure, ſome more, ſome leſſe, according to the meaſure of the gift of Chriſt, *Epheſ.* 4. 7. but Chriſt hath received the Spirit not by meaſure but in the fulneſſe of it, *Joh.* 3. 34. Faith looks at this fulneſſe of Chriſt.

2. By faith we know that what ever fulneſſe of grace is in Chriſt, he hath received it not for himſelfe onely, but for us, that he might communicate unto us, and wee might receive from him; In *Pſal.* 68. 18. it is ſaid, *He received gifts for men; not for himſelfe, but for men*, that we might receive from him; and thence it is that in *Joh.* 1. 16. *Of his fulneſſe we receive grace for grace*; his wiſdome is to make us wiſe; his meekneſſe and patience, to make us meek and patient, and ſo in the reſt, &c.

3. By faith we look at Chriſt as faithfull to diſtribute unto us all ſuch grace as he hath received for us; he is faithfull in all the houſe of God, *Heb.* 3. faithfull in diſpenſing all the treaſure of grace committed unto him for his Churches good; he keeps nothing backe, his faithfulneſſe will not ſuffer him to keep that to himſelfe which he hath received for us; but as he hath received all for us, ſo in faithfulneſſe he will communicate the ſame unto us according to our need; and therefore it is that as in *Pſal.* 68. he is *ſaid to receive* gifts for men; ſo in *Epheſ.* 4. The Apoſtle alledging the ſame place in the Pſalme, he changeth the word *received* into *giving*, and ſaith, He gave *gifts unto men*; as he receives, ſo hee gives, being faithfull in all that is committed to him; and this faithfulneſſe of Chriſt, doth faith look at, that we may receive grace from him.

4. Faith looks at the promiſe of Chriſt, promiſing to give us his Spirit, *Ezek.* 36. *Prov.* 1. 23. upon him reſts a Spirit of ſtrength, *Eſay* 11. 2. and he hath promiſed, that the holy Ghoſt ſhall take of his, and ſhall give unto us, *Joh.* 16 15. and that the Father ſhall give the holy Ghoſt unto thoſe that deſire him, *Luk.* 11. 13. theſe promiſes faith feeds upon, and ſucks life and ſpirit out of them, begging performance of them according

to

to our need. Do we want wiſdom, meekneſs, patience, or any other grace? faith carries us by prayer to this fountain, & in this way waits for, and expects to receive the grace we want; as the child by ſucking the breaſt, draws forth milk for its own nouriſhment, and thereby grows in ſtrength, ſo do we by the prayer of faith ſuck from the promiſe of grace, & do therby derive ſtrength to our inward man to enable us unto all well doing: And thus it is, that in *Gal.* 3.14. we are ſaid to receive promiſe of the ſpirit by faith, which ſpirit being a ſpirit of power, 2 *Tim.* 1, 7. being thus received by faith, we ſee how faith inables us with all power to fulfil the Covenant wch we have made with God.

How faith gets aſſiſting ſtrength.

2. Faith gets an aſſiſting ſtrength from Chriſt; Beſides that which is inherent, dwelling within us, there is an aſſiſting power of Chriſt, by which he helps his ſervants that caſt themſelves upon his helpe; In thoſe great workes which were done by the Apoſtles, it was not any indwelling power within themſelves, by which they did them, but a power of God without them, aſſiſting and working with them; and ſo it is (after a ſort) in the ordinary duties we take in hand, 1 *Chron.* 15.26. In carrying the Arke God helped the Levites which were to beare it, the Lord aſſiſted them; and this doth the Apoſtle alſo ſeeme to point unto, in 1 *Cor.* 15. 10. ſpeaking of his abundant labour in the Goſpel, he ſaith, *yet it is not I, but the grace of God which is with me*; he doth not ſay, which is *in me*, though there was ſuch grace within him alſo; but which is *with me*, (σὺν μοὶ) as implying an aſſiſting grace, ſtrengthning him to doe above that which any thing in himſelfe could have reached unto; Compare together, 1 *Pet.* 5.9. with *Rom.* 16.20. in the one of theſe places, the Apoſtle bids *us* to reſiſt Sathan by faith; but in the other place, *Paul* tels us that it is God which treads Sathan under our feet; both theſe Scriptures together imply thus much, that the faith within us, muſt be working in reſiſting of Sathan; but yet the power by which we overcome him, is not by the power of faith or any grace in us alone; but the aſſiſting power of God without us, is that which ſubdues Sathan to us, and treads him under our feet. This aſſiſting power the Lord hath promiſed to his people, *Judg.* 6.14, 15, 16. 2 *Chron.* 15.2. *Act.* 18.9, 10. And faith reſts upon theſe promiſes, *Chron.* 14.11. and this makes all things poſſible to a believer,

Mar. 9. 23. becauſe faith ſets Gods owne power aworke, to worke that by us which of our ſelves we could never doe; he workes all our workes for us, while we reſt upon him for help, *Eſay.* 26.12. Thus faith furniſheth us with all ſtrength, enabling us to walke with God in a holy converſation according to the tenor of the Covenant which the Lord hath made with us.

Faith recovers us out of our fals.

6. As faith doth thus ſtrengthen us, &c. ſo if at any time we be by occaſion overtaken with any fault; faith recovers us out of our fals, and reſtores us again to our former eſtate; the true beleever though he doth not deale falſly with God in his Covenant, *Pſal.* 44.17. yet he may and ſometimes doth walke weakly in the keeping of it, becauſe he doth not ſtirre up his faith, in which his ſtrength lyeth; though his heart is not turned back, yet his foot may ſometimes goe out of the path; many ſlips Gods owne Covenanted people are ſubject unto: But though they fall and fall often, yet they do not ſo fall, but they riſe againe; they turne aſide, but yet they returne againe into the way of the Covenant; faith brings us backe to God in exerciſes of humiliation, and renewing of our repentance before him; It caſts ſhame upon our faces, that after all the grace which hath been ſhewed unto us, we ſhould ſo requite the Lord, with ſuch undutifull carriages, *Deut.* 32. *Ezrah* 9.6. But yet it doth withall incourage us with hope, ſpeaking thus in the heart of a believer, yet there is hope in *Iſrael* for all this, *Ezrah* 10. 3. It remindes us of thoſe promiſes, *Returne unto me, and I will return unto you*, Zach. 1. *Ye have indeed ſinned a great ſin, ye have done all this wickedneſſe, but yet depart not from following the Lord; for the Lord will not for ſake his people, whom he hath pleaſed to make his people*, 1 Sam. 12.20,21,22. By theſe and ſuch other promiſes, faith encourageth us to returne unto our God, taking vvords unto our ſelves and pleading the Covenant of his grace tovvards us, intreating him to receive us graciouſly, *Hoſea* 14. This vvorke of faith brough *Peter* back to Chriſt, after his ſhamefull denyall of him, it made him to lament his ſin, and to look up unto him for grace and forgiveneſſe, vvhereas *Judas* vvanting this faith, lies dovvne in deſperate ſorrovv, never able to riſe up nor recover himſelfe any more.

And thus we ſee how faith doth act, both in bringing us into Cove-

Covenant with God, and helps us alſo to walke in Covenant with him.

And thus we have ſhewed; Firſt, That faith is the condition of the Covenant; Secondly, Why faith is appointed to be the condition rather then workes; Thirdly, It is the act, not the habit which is the condition on our parts; Fourthly, What thoſe acts of faith be, by which it brings us into Covenant, and inables us to walke in it.

CHAP. VI.

Whether faith be a condition antecedent, or onely conſequent to our juſtification, as ſome now affirme.

Queſt. How faith is a condition of juſtification, whether antecedent or conſequent.

BUt here a further queſtion is made by ſome, what manner of condition faith is; It's granted (will ſome ſay) that faith is a condition, but it is a condition onely conſequent to our Juſtification; and ſo to our being in Covenant with God; But its no antecedent condition; we are (as they conceive) in a ſtate of grace and ſalvation before faith, and then faith comes and believes that Juſtification and ſalvation which was before given.

Anſ. This is ſome of that new light which the old age of the Church hath brought forth; which what it tends unto, I know not, unles it be to this, that a man ſhould not look at any habituall grace in himſelfe, whether ſanctification or faith, or any other, inaſmuch as theſe availe nothing (according to them) to a mans Juſtification, ſeeing we are juſtified before faith: They would have a man to ſee nothing in himſelfe; becauſe (as they think) the Grace which is ſeen is temporall; the grace which is not ſeen is eternal; though a man knows that he hath faith, yet (ſay they) he is not thereby juſtified, nor brought into the eſtate of Grace, but is juſtified before faith; therefore never look at this or that in your ſelves, all theſe are nothing to your juſtification, or ſalvation: This (as I think) is the end of this opinion.

In oppoſition whereunto, I lay downe this concluſion, according to the Scripture, That we are not actually juſtified nor in a ſtate of grace and ſalvation, before faith, before we believe; This I hope to prove by evidence of the word.; onely before I come to the proofe of it, to prevent miſtake, obſerve how I ſpeake of actuall juſtification, whereas our juſtification may be conſidered either, Firſt, as purpoſed and determined in the mind and will of God; Or Secondly, as impetrated and obtained for us by the obedience of Chriſt; Or Thirdly, as actually applyed unto us, ſo as we may be truly ſaid to be actually juſt in the ſight of God; in the two former reſpects it is not denyed; God purpoſed to juſtifie us before the world was, and therefore much more before our faith; And that attonement and ſobedience which Chriſt hath performed for us, is alſo before our faith, and before we were borne.

But the queſtion is whether this Righteouſneſſe wrought for us by Chriſt, bee actually applyed to a ſinner before hee believe; whether one, as yet not believing, be actually acquitted of his ſinne and accounted juſt and righteous before God.

We are not actually juſtified before faith, proved by 12 arguments.

And this is that which I am now to prove, againſt the Patrons of the former opinion; *ſc.* that we are not actually juſtified before faith; its not a condition only conſequent, but antecedent to our actuall juſtification, and being in ſtate of grace before God.

Reaſ. 1. To make our juſtification goe before faith, is to place our juſtification before our vocation and calling, and ſo inverts the order obſerved by the Apoſtle, *Rom.* 8.30. who placeth our calling before our juſtification, and if our calling be before our juſtification, then is our faith alſo before it; becauſe we are not called effectually (of which kind of calling we now ſpeake, as the Apoſtle doth) untill we believe; faith therefore being comprehended in our calling, and calling being before juſtification, faith alſo of neceſſitie muſt go before our Juſtification.

Reaſ. 2. Conſider the words of the Apoſtle, in *Rom.* 3.22. where he ſaith, *That the righteouſneſſe of God, is by the faith of Jeſus Chriſt, unto all and upon all that believe*; In which words are three

three things; First, What is that righteouſneſſe by which we are juſtified: namely, not our own righteouſneſſe, but the righteouſneſſe of Chriſt, here called the righteouſneſſe of God; Secondly, The perſons upon whom this righteouſneſſe comes, that they may be juſtified by it, and that is, upon thoſe that doe believe; Thirdly, the meanes by which it comes to be upon them, and that is by Faith, the righteouſneſſe of God is by Faith on them that do believe; Juſtification is here limited to them that do believe, not extended to them that believe not; and leaſt any ſhould evade by ſaying that they are called believers in regard of Gods preſcience and foreknowledge; not in reſpect of any preſent habit of faith, actually dwelling in them, (in which ſenſe ſome are called ſheep, *Joh.* 10. 16.) therefore to prevent this evaſion, the Apoſtles adds the means by which they come to have this righteouſneſſe of God upon them, which is by Faith; though it had been enough to have ſaid that it was upon them that believe; yet to put the matter out of doubt, he adds thoſe words, that it is by faith; And if it be by Faith, then not before Faith, but it is by faith, as the Apoſtle affirms, therefore not before Faith; If Faith were a condition conſequent to our Juſtification, not antecedent, it could not be ſaid to be by faith. Hence alſo is that in *Rom.* 3 25. Chriſt is ſaid to be a propitiation for us through Faith in his blood, not through blood alone but through faith in his blood, and in *Phil.* 3. 9. the righteouſneſſe of God (by which he juſtifies us) is ſaid to be by faith, and in *Gal.* 2. 16. we have believed, that we might be juſtified by the faith of Chriſt, and in *Rom.* 4. 24 righteouſneſſe is ſaid to be imputed unto us, if we believe, not ſo if we beleive not.

In *Pſal.* 50. 15. The Lord puts a double condition concerning our deliverance out of trouble, one antecedent (*call upon me*) another conſequent (*and thou ſhalt glorifie me,*) in the midſt of which two, ſtands the deliverance promiſed; ſo as the order is; firſt, we muſt call; ſecondly, then God delivers; and then thirdly, we muſt glorifie him; now if our faith were a condition onely conſequent to our juſtification, then it ſtands in no other place in reſpect of juſtification, then doth our glorifying of God, which follows our deliverance out of trouble; and if ſo, then we may as wel be ſaid to be delivered by our glorifying of God

God, which followes our deliverances, as to be justified by faith which followes our justification.

Reason 3. From *Numb.*21.7,8,9. compared with *Joh.* 3.14. 15. I reason thus, Faith hath the same place and use in our justification, as the *Israelites* looking had in their healing; when they were stung with the fiery Serpents; but they were not first healed and then to looke and see what it was that had healed them; but they were first to looke upon the Brazen Serpent, and then by looking were healed; so it is here with us, Christ is lift up on high for us to looke unto, this looking is by faith, *Joh.* 3. 14,15. and by this looking we are healed, and saved, *Isa.*45.22.

Reas. 4. Look what place workes had for our justification to life in the Covenant of works, the same place hath faith in in the Covenant of grace; but works were to go before our justification in the Covenant of works, and therefore so must faith in the Covenant of Grace; Though *Adam* was by nature just, by an habituall justice, yet he was not thereby actually justified unto life; but besides his native or habituall righteousnesse, he must also performe an actuall righteousnesse; and without this he was not to be justified unto life; and if he was not to be justified without or before workes, then are not we justified without or before faith, because faith is to us instead of workes, and hath the same place now in the Covenant of grace as works had then in the covenant of workes.

Reas. 5. To make faith a condition consequent to our justification, is to place faith in the same ranke with workes, (as works are considered in the covenant of grace;) for even works also have a place in the covenant of grace; though they are not a condition antecedent, yet are they a condition consequent to our justification, so as every justified person must walke in good works, *Tit.* 3.7,8. And therefore if faith be placed after justification, then it stands but in the same rank with workes, having no priority or preeminence above works, in respect of our justification: for though it shall be granted that faith goes before workes as the cause before the effect, faith producing workes, as the tree doth the fruit; yet they are both alike in respect of justification; they are one before another, when they are compared

red betwixt themſelves; but compare them both with juſtification, and then (according to this opinion) they go both together; no more is aſcribed to Faith in our juſtification then to workes, if Faith follow our Juſtification.

Reaſ. 6. We are not actually juſtified till Chriſt be actually ours, Chriſt being our righteouſneſſe before God; but Chriſt is not actually ours till he be received by us; nor is he received but onely by Faith, *Joh.* 1. 12. Chriſt muſt be received by *us*, or we have no benefit by him unto ſalvation; Chriſt is righteouſneſſe *for us* before our faith, but he is not righteouſneſſe unto us, till he be received of us by faith; our garments are prepared for us, before we be cloathed with them, but that they may actually cloath and cover us, we muſt take them by the hand, and put them on, ſo muſt we receive Chriſt, *Joh.* 1 12. which is done by Faith, *Gal* 3. though he be fit to juſtifie us before Fath, yet he doth not actually juſtifie us, or cover or ſinfull nakedneſſe, till by the hand of Faith, we take him, & put him on.

Rea. 7. That righteouſneſſe which is by imputation, cannot be before that which is imputed to us as our righteouſneſſe; but the righteouſneſſe which the Covenant of grace ſets forth, is a righteouſneſſe by imputation, and it is faith which is imputed for righteouſneſſe, *Rom.* 4. 3. *Gal.* 3. 6. and therefore our righteouſneſſe cannot be before our Faith.

Reaſ. 8. If we were juſtified before Faith, then the witneſſe of the ſpirit of bondage, witneſſing our bondage under ſin and death, could not be true; for till faith come, he teſtifies unto us that we are under wrath, unjuſt, ſinners; and this witneſſe of the Spirit is true; and therefore till we believe; we are not juſtified.

Rea. 9. The juſtified perſon doth pleaſe God, as *Enoch*, of whom it is teſtified that he had pleaſed God, *Heb.* 11. 4. but without Faith its impoſſible to pleaſe God, *Heb.* 11. 6. therefore without faith we are not juſtified.

Rea. 10. If we may be juſtified without faith in Chriſt, what hinders but we may be juſtified without the knowledge of Chriſt? why not the one as well as the other? The end of our knowing Chriſt, is, that we might beleeve on his name; and therefore if believing, which is the end, be not neceſſary, then neither

neither is knowing, which is the meanes, but knowledge of Christ is necessary; else the ignorant heathen might be justified by Christ, as well as we that know him, and then in vaine should the Lord say, *By his knowledge shall my righteous servant justifie many*, Esa. 53. 11. Neither needed Christ to have said, *This is eternall life to know thee the very God, and Jesus Christ*, Joh 17. 3. &c. There needed no mention of knowing Christ to eternall life, if without knowing we might have justification and life by him. Knowledge therefore is necessary; and yet (as was said before) if faith be not necessary, neither is there any necessitie of knowing Christ.

Reas. 11. If justification were before faith, we might then ask as the Apostle doth in *Rom.* 3. 1. What is the preferment of faith, and what profit hath the believer above the unbeliever? they are both alike in respect of justification before God. When a man comes to believe, he is not a pin the better then he was before he believed, being justified before, as well as after. And then, faith which is called *precious faith*, is made vile, and of little worth, seeing a man may be justified without it, as well as with it.

But here I meet with some gainsaying. There are that teach another doctrine: as namely, that Christ is ours without faith, and that without faith we are justified. *Mr Saltmarsh* in his Treatise of *Free Grace*, pag. 188, 189. of the second Edition, propounds diverse reasons to this purpose, which I will examine, and then leave the judgement of the truth to the godly-wise.

Object. 1. Christ (saith he) is ours, not by any act of ours but Gods; God imputing and accounting. To make Christ ours is an almighty work, and not the work of any created thing; but, we cannot know him to be ours, but by believing.

Answ. 1. An act of our own may be so called as springing either from power of nature, or from grace. 2. An act of our own which is wrought in us by grace, may be considered either as going alone without Gods act concurring with it, or as accompanying Gods act imputing Christ to us. Now its true; 1. That Christ is not ours by any act of our own springing from power of nature. 2. Its true also, that Christ is not ours by any act of our own (though wrought in us by grace) as separated

parated from Gods act in imputing; but yet ſtill this is true, that Chriſt is ours by an act of faith (wrought in us by grace) concurring with Gods act in imputing Chriſt to thoſe that doe believe; and both theſe acts, both Gods and ours, concurre together to make Chriſt ours.

2. Its true, there is required an almighty power to make Chriſt ours; and ſo it is true alſo that there is required an almighty power to work faith in us, which is done by no leſſe power then that which raiſed up Chriſt from the dead, *Epheſ.* 1. 19, 20. And therefore theſe two doe well ſtand together, that Chriſt is ours by an almighty power, and yet that he is ours by faith; becauſe faith is wrought in us by an almighty power.

3. This kinde of reaſoning (its Gods act to make Chriſt ours, and therefore no act of our own) followes not. Theſe two (*ſcil.* Gods act in imputing, and our act in receiving) are ill oppoſed, as if they were inconſiſtent one with the other; but we know *ſubordinata non pugnant*, things ſubordinate doe well agree together. Our receiving being ſubordinate to Gods giving, and therefore ſtands well together with it. This argument is as if I ſhould reaſon thus; Such a dignity is from the favour of the Prince beſtowing it; therefore it is not by our accepting, or receiving of it that it becomes ours. But what if he which hath ſuch a dignity offered him by the favour of the Prince, ſhall refuſe the ſame; as old *Barzillai* did the favour offred him by *David?* ſuch refuſall makes it to be none of his: and ſo in the poynt in hand: without faith to receive Chriſt, he is none of ours. As in the point of eternall election, in which we were deſtinated by the Father unto Chriſt, the Father gives, and the Sonne receives: The Fathers act in giving, doth not exclude the Sons act in receiving; but the one implyes the other; ſo it is in the matter betwixt God and us; Gods act in giving Chriſt to us, and our act in receiving Chriſt from his hand (which is done by faith) doe both concurre together to make Chriſt ours; neither of them doth exclude the other; otherwiſe, if our act of faith might not concurre with Gods act in giving Chriſt *to us*, then neither might Chriſts act concurre with the act of the Father in giving us *unto him*.

4. Its true, that Chriſt is ours by imputation; but to whom

is he imputed? to thoſe that believe, or to thoſe that believe not? Hereto let neither Mr. *Saltmarſh* nor I returne anſwer, but let the Apoſtle anſwer for us both; *He is imputed for righteouſneſſe* (ſaith *Paul*) *unto thoſe that believe*, Rom. 4. 24. therefore not unto thoſe that believe not. This is Apoſtolicall; the contrary is hereticall: Chriſt is not imputed to thoſe which doe not believe.

5. This argument makes faith to be onely an aſſurance, or a knowing that Chriſt is ours, which is not true; for if faith were onely an aſſurance, or a knowing that Chriſt is ours, then that ὀλιγοπιστία, that *little faith* ſo often ſpoken of in Scripture, were no faith; and thoſe little believers (as I may ſo call them) whoſe faith is but as a graine of Muſtard ſeed, or like a little ſpark of fire in ſmoking flax, ſhould be reputed as no believers.

But there are believers, which are men of little faith, wanting aſſurance that they are juſtified, and yet they have faith unto juſtification. The Scripture ſets forth the nature of faith, by reſting upon God, 2 *Chron.* 14. 11. by ſtaying upon him, *Eſa.* 26. 3. and *Eſa.* 50. 10. and by truſting upon him, *Pſal.* 112. 7. And ſo juſtifying faith is a truſting upon Chriſt, a recumbency and relying upon him, according to that expreſſion in *Matth.* 12. 21. *In him ſhall the Gentiles truſt.* ἐλπιοῦσι, they ſhall hope or truſt in him. And, to define faith by aſſurance or knowing that Chriſt is ours, is to limit it to the underſtanding onely, and to make the object of it to be onely that which is true or falſe. But (as that godly and judicious divine Dr *Ames* ſaith) *Objectum fidei juſtificantis, quà juſtificat, neq; eſt falſum neq; formaliter verum, ſed bonum*, in his *Antiſynodalia* pag. 202. that is, the object of faith, *as it juſtifies*, is neither true nor falſe, but good: even Chriſt the onely good which the humbled ſoule doth deſire to enjoy. Its true which the ſaid Author there addes, *Prærequitur fides illa intellectualis, qua aſſenſus præbetur* &c. that is, there is indeed required or preſuppoſed that intellectuall faith, by which we aſſent to the truth of this propoſition, that *whoſoever believeth in Chriſt ſhall be ſaved*: but to know or to be aſſured that I am juſtified, or that Chriſt is mine, is not of the eſſence of faith, *as it juſtifies*. Faith thus conſidered is a looking to Chriſt for juſtification;

as

as the *Israelites* looked to the brazen Serpent that they might be healed; It is not a knowing that I am justified. That one speech of *David* in *Psal.* 22. 8. *He trusted in the Lord, that he would deliver him*, shewes what the nature of faith is, even a trusting, *that we may be delivered*, and not an assurance or knowing *that we are delivered.* And in *Heb.* 6. 17, 18. the Apostle doth plainly distinguish these two acts of faith; first, making our refuge (namely to Christ, and to grace by him,) and secondly, having strong consolation and assurance, through those two immutable things, the promise, and oath of God. The first act of faith is to fly for refuge; the second to give assurance and consolation thereby, to those that have first fled for refuge to Christ; and therefore this is not the first work of faith to give assurance, but to fly to Christ as to our Citie of refuge, and then having fled thither, to know assuredly, that we are safe and sure, we having the promise and oath of God, that he will keep us unto salvation.

Object. 2. If Christ should be ours by faith, then as our faith increaseth, so our intereſt in Christ, and our justification by him, must increase also, and so we should be more and more justified and forgiven.

Answ. 1. This follows not; and the reason is, because faith doth not justifie by its increase in habite or act, but by reason of the object (Christ) which it apprehends. The weakest faith (if true) doth justifie, as well as the strongest; even as a weak hand receiving a gift, makes the gift our own, as well as if it were received with more strength. The *Gnosticks* (as *Chemnitius* tells us) held that faith justified for its excellency above other graces. If we held the same, and that it was the τὸ πίστευειν, the act it selfe of believing which was the matter of our justification; then the argument would follow, that by our faiths increasing, our justification must increase with it; but faith doth not justifie by its habite or increased acts, but by that which it apprehends, which is Christ; and therefore whether our faith be lesse or more, if it doe truly lay hold on Christ, our righteousnesse is the same, its neither lessend if our faith be lesse, nor increased if our faith be more. Christ being the same for righteousnesse unto both.

Anſw. 2. In ſome ſence it may be truly affirmed, that as our faith increaſeth, ſo doth our intereſt in Chriſt increaſe alſo. Intereſt is either of right, or of communion. I may have intereſt of right in a brother, and yet have little intereſt in him, in reſpect of familiar communion. Now in reſpect of communion, our intereſt in Chriſt may and doth increaſe as our faith increaſeth, though our intereſt of right, and juſtification by it, be neither increaſed nor leſſened, whether our faith be more or leſſe.

Object. 3. If Chriſt be ours by faith, then when our faith ceaſeth, we ſhall ceaſe to be juſtified.

Anſw. 1. If the meaning of the objection be concerning a totall ceſſation or decay of faith in this life, then I ſay, that ſuppoſing faith ſo wholly to ceaſe, the perſon alſo in whom it ſo ceaſeth, ſhall ceaſe to be juſtified; but the thing ſuppoſed, that is, ſuch a totall ceaſing of faith, never comes in the event, becauſe the faith of Gods Elect cannot faile, and therefore the perſon juſtified by it, cannot ceaſe to be juſtified. But if the meaning be concerning a partiall ceaſing in ſome acts or degrees of it; then I ſay, that though ſuch ceſſation of faith may be, yet we ceaſe not to be juſtified. The joyning of hands on the marriage day, may ceaſe, hands may disjoyne againe, and yet the knot of marriage made by it, continues for ever: ſo we having by faith once given the hand to Chriſt, and taken him as our owne, though our faith ſhould ceaſe in ſome acts or degrees of it, yet we are juſtified by him with an everlaſting righteouſneſſe.

2. If the meaning be that faith ſhall ceaſe in heaven, and therfore if we be juſtified by faith, we ſhall ceaſe to be juſtified in heaven, where our faith ſhall ceaſe. I anſwer, that though faith as it is oppoſed to ſight, ſhall ceaſe in heaven, yet as it is an adherence unto Chriſt, ſo it ſhall never ceaſe: Wee ſhall alwayes cleave unto him, as to the author and finiſher of our ſalvation, by whom firſt we had entrance, and by whom we doe ſtill continue in the ſtate of grace wherein we ſtand.

Object. 4. Can a ſinner be too foule for a Saviour, and too wounded for a Phyſitian to heale, and too filthy for a fountaine opened to waſh?

Anſw. 1. He may, and he may not: He cannot be too foule, or too wounded, in caſe he give up himſelfe to the Phyſitian to be

be waſhed or healed by him: but if through unbeliefe he refuſe to give up himſelfe to Chriſt, to be waſhed and healed, ſuch a ſinner is too foule to be made cleane. In the one caſe, even blaſphemies ſhall be forgiven unto men, *Matth.* 12. 31. but in the other, not a thought of the heart ſhall be forgiven.

2. When it is ſuppoſed that none can be too foule for Chriſt, to be waſhed or healed by him, and that therefore we are juſtified before faith; I anſwer, this followes not; for when it is demanded, whether any can be too foule for Chriſt, is the queſtion propounded concerning the *power* of Chriſt, or concerning his *will*. Take it in either ſence, the argument concludes nothing. If it be meant in reſpect of Chriſts power, then it is in effect thus; There is no ſinner ſo foule, but Chriſt *can* cleanſe; and therefore we are cleanſed or juſtified before faith: but this followes not; for if this argument were good, wee might thence conclude all the foule ſinners on earth to be actually clenſed, becauſe Chriſt *can* make them cleane; but Chriſt doth not all things which he can doe; He can clenſe many, which yet ſhall never be clenſed from their filthines. *A poſſe ad eſſe non valet argumentum.* On the other ſide, if it be meant of Chriſts *will to clenſe*, neither doth the argument *thus* conclude any thing; for it is all one as if I ſhould affirme, that there is no ſinner ſo foule but Chriſt will clenſe, which is evidently falſe; for he will not clenſe ſuch as have ſinned againſt the holy Ghoſt, nor any ſuch as continue in finall unbeliefe.

Object. 5. To offer Chriſt, is to offer all conditions with him, both faith and repentance; for Chriſt is exalted to give repentance, and faith is called *the faith of the Sonne of God*, Gal. 2.

Anſw. 1. If the meaning be, that when Chriſt is offred, faith is alſo offred and required to the receiving of him, I doe willingly grant all. I acknowledge ſuch a joynt offer of faith with Chriſt. Thus was Chriſt and faith offred together to the humbled Jaylor, *Acts* 16. 31. *Believe on the Lord Jeſus, and thou ſhalt be ſaved.* But thus taking the offer of Chriſt and of faith to be both together, this overthrows that which is to be proved; for the thing which Mr. *Salmarſh* ſhould prove is, that Chriſt is ours without faith; but the argument ſaith, that faith is offred together with Chriſt; and, if Chriſt be not ſo much as offred without

without Faith, then surely he is not enjoyed without Faith, it being more to enjoy him, then to have him offered.

2. But perhaps his meaning is, that when Christ is offered, Faith is said to be offered in him, because all things are in Christs hand, to give and to worke in whom he will; so that when Christ is offered we must first receive Christ, and so in receiving Christ, we do also receive Faith, and all things els with him. If this be the meaning, as I suppose it is, it implies two falshoods. The one is this, namely, that there is in us a natu all power of receiving of Christ, without, and before faith, for, when he speakes of Christ offered, this offering of Christ, is, to the end he may be received, for why else, is he offered, but that he may be received? and yet if he be received, (according to the mind of the objector,) it must not be by Faith, because he is offered to this end, that being first received by us, he may afterwards worke Faith in us; and if so, then there must be in us a naturall power of receiving Christ, before our receiving of him by Faith, which is given to us by grace. And thus whiles he pretends to advance grace, he doth indeed advance nature, and instead of making all to flow from Christ, he makes the first power of receiving Christ to be from our selves. The second falshood implyed in this objection, is, That Christ works nothing in us, but by being first united to us; for, he makes this the end of offering and giving Christ to us, that being so made ours by union with us, he may then worke in us Faith or Repentance, as it pleaseth him; as if Christ could not worke in us, till he be united to us. Indeed thus far its true, that he doth not worke in us as an head, till he be united to us; but he may worke in us or upon us as an externall agent, before we be united. He may so teach us, as to worke in us some illumination and conviction; he may also awe the will and the conscience, so farre as to worke some reformation, and yet for all this, no union. Every one in whom these things are wrought, are not united to Christ. Christ comes first & stands (without) at the doore and knocks, and thereby makes way for himselfe to come in, and dwell within us, even as a workman first makes the house, and then dwels in it; so Christ as an externall worker, first workes upon us, creating faith in us, and then by Faith dwells

dwells in us, according to that in *Ephes.* 3.17. he dwels in our hearts by Faith.

3. His alleadging of *Gal.* 2.20. where Faith is called, the Faith of the Sonne of God, is impertinently alleadged for the purpose he brings it for; for though it is true that Christ works faith in us, yet this is not the meaning of the Apostle, as he pretendeth it to be; for Faith is there called the Faith of the Son of God, *non ratione effecti*, not because it is wrought by him, but *ratione objecti*, because Christ is the object of our Faith, which it lookes upon, and lives by.

Object. 6. It is no more to offer Christ, then to offer any grace of Christ, unto a sinner; for a sinner is as unprepared and unfit for the one as for the other. Equally in sin and pollution to both.

Answ. 1. What if it be granted, that we are unprepared for one as for the other? for Faith as for Christ? will it therefore follow that Christ is ours without faith? no more then (*vice versa*) that Faith is ours without Christ.

2. When its sayd that we are as unprepared for the one as for the other; its true, in respect of our naturall ability towards either, we being indeed as unable to believe, as we are unfit for Christ. But what then? The things which are now created had none of them, more then other, any fitnesse to their owne being, when they were all alike, a meer nothing; and yet though they were all equally distant from any being, yet I say God gave a being; First to one, then to another, observing an order in the production of them; and why may there not be the same order also in the point in hand? What though there be the same unfitnesse in us for Faith, as for the receiving of Christ, yet why may there not be an order betwixt these; First, to have Faith wrought in us, and then by Faith to enjoy Christ?

3. It is *terminus diminuens*, somewhat dishonourable to Christ, to say, that it is no more to offer Christ, then any other grace of Christ; Christ is of more value then any grace. Indeed all graces are precious, they are heavenly treasures, pearles that come downe from above, yet their preciousnesse is, in that they have relation to Christ, he being the beginning and end of them, both coming from him and leading unto him. Christ is the

the whole price of our inheritance which is purchased for us, severall graces are but as so many parcels of it. To make Christ no more then any other grace, is to equall each grace with Christ; which is all one, as to make each acre of land equall with the price of the whole inheritance.

Object.7. This spirituall worke is a new creation, and so workes of preparation are not so proper in that: we are (saith the Apostle) his workemanship, Created anew in Christ Jesus, *Ephes.* 2.10.

Answ. 1. What is this which is here called the new Creation, or the new creature? Is it the working of Faith in us? or is it the imputing of Christ to us without Faith? If the former, then the meaning is this, that the working of Faith in us being a new creation, it is wrought in us without any preparation; and according to this meaning its nothing to the purpose; which is, to prove that Christ is ours without Faith, but this is not proved thereby; for though it should be granted that Faith is created in us without any preparation, (which yet in the usuall course of Gods dealing will not be yelded,) yet this stands still as a truth unmoved, that Christ is not ours without Faith; Or, is this the new creation, namely the imputing of Christ without Faith? If this be the meaning, I would then know, whether the act of imputation alone, considered abstractedly without the person, be this new creature; or whether the person to whom Christ is imputed be this new creature here intended? the former seemeth not to be the meaning, because of the words alleadged, *We* are his workemanship created, &c. This (*we*) implyes the persons. And if we take the persons to be included, then the unbeleiver, (I say the unbeliever, because the person to whom Christ is imputed is here considered by *Mr. Saltmarsh* without faith, and therefore according to his meaning the unbeleiver) is a new creature before he hath faith or any grace wrought in him; and if so, then is the world full of new creatures, there being as many new creatures (for ought we know to the contrary in any particular) as there be unbelievers and graceless men; there being no faith nor other grace in any to distinguish one from another. And if these may be called new creatures which have no grace in them, then are we bound

bound to thinke every wicked Infidell, (though we ſee no fruit of faith nor goodneſſe in him) to be a new creature, which is a ſtrange kind of Charity, to judge of the tree contrary to the fruit. But it may be herein lyes a myſtery; Chriſt is the new creature, & Chriſt is imputed to one without Faith, and thereby it comes, that the man (though without Fath) is counted a new creature, becauſe Chriſt (who is the new creature) is imputed unto him. But this new creation ſtanding onely in imputation makes onely ſuch an inviſible creature as of which charity cannot judge, becauſe it cannot ſee it. Here charity wants it rules to judge by.

2. Though our planting into Chriſt, be a new creation of us, yet this hinders not but there may be a preparation thereto by faith. Some creatures were created out of meere nothing, no preparation going before; but there were other things created out of matter prepared, as were the beaſts and the body of man. Admit then, that the imputation of Chriſt to us, or the implanting of us into Chriſt, be a new creation, yet what hinders, but there may bee a preparation thereunto by faith?

3. If this reaſon hold (*ſc.* the imputing of Chriſt to me is worke of creation, and therefore no need of faith to apply Chriſt,) by the ſame reaſon I will prove, that there is no need of faith to aſſure us that Chriſt is ours; For there is the like creating, omnipotent power put forth in revealing Chriſt to me as mine, as there is in the imputing of Chriſt. If then upon this ground faith be not neceſſary to the imputing of Chriſt, becauſe this imputation is a creating work; then upon the ſame ground ſay I, Faith is not neceſſary to the aſſuring of me that Chriſt is mine, becauſe this is a worke of the ſame power as is the other. But here Maſter *Saltmarſh* himſelfe doth acknowledge that faith is neceſſary to know that Chriſt is ours. In his firſt objection he ſaith, we cannot know him to be ours, but by believing. And if Faith be thus neceſſary to knowing, then may it be as neceſſary alſo to imputing.

And thus much concerning the third thing propounded about the condition of the Covenant; namely, what the condition of it is, *ſc.* Faith.

CHAP. VII.

Whether the putting of a condition, can stand with the free grace of the Covenant; And whether the promises which we call conditionall be promises of free grace, yea or no, and whether faith in Christ be commanded in the Law.

4. Whether the putting of a condition do not disanull the free grace of the Covenant?

THe fourth point follows, which is, whether the putting of a condition, doth or can stand with the free grace of the covenant, yea or no? for it may seem that if there be any condition required on our part, then the grace of the covenant is not free; and if not free, then its no grace at all, and how then is it called a covenant of grace?

Ans. The putting of a condition doth not hinder or lessen the free grace of the covenant, so long as the condition is Evangeall and not Legall.

Some have been of mind, that the promises which we call conditionall are not free promises, or promises of free grace, and therefore they make an opposition betwixt the promises which are called absolute and the conditionall, as if onely the absolute promises were free promises, excluding the conditionall; but of the condition annexed (being a condition of the Gospel, not of the Law) doth no more derogate from the freenesse of grace, then a Princes offering a royall reward to a subject upon condition that he doe thankefully accept of it, and acknowledge his Princely bounty towards him, doth any whit derogate from the freenesse of the gift; no more doth the condition of faith, by which we receive the grace given unto us of God, derogate from the freenesse of his grace towards us; a Legall condition doth indeed exclude free grace; but an Evangelicall condition doth not; When the Lord saith, *Believe and thou shalt be saved, Act.* 16. 31. and saith also, *By grace yee are saved, Ephe.* 2. 8. There is the like free grace in both; *Believe and be saved,* though conditionall, is as free grace, as if said, Thou shalt be saved by grace freely loving thee, and pardoning thy sinne. That these conditionall promi-

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ſes are promiſes of free Grace, as well as the abſolute, I prove becauſe.

That conditionall promiſes are promiſes of free grace.

1 Becauſe they flow from the purpoſe of grace.

Firſt, They all flow from the ſame purpoſe of grace towards us; all Gods purpoſes towards his Elect, are purpoſes of grace, 2 *Tim.* 1.9. and ſo are all his promiſes alſo, *Tit.* 1.2. for theſe flow from that eternall purpoſe of his: The promiſe is but the manifeſtation of his purpoſe towards the Elect; whether the promiſe be abſolute or conditionall, all is one: That which was firſt hid within God himſelf, as only purpoſed by him, is afterwards made manifeſt by his promiſe. And look in what ſeries and order God did purpoſe to communicate the bleſſings of grace to his Elect, ſo as ſoon ſhall ſucceed and follow the other, the ſame doth he make known in his promiſe, and ſo doth alſo execute and fulfill; firſt calling, then juſtifying, then glorifying, &c. *Ro.* 8.28, 29, 30. he doth not ſave till he call and juſtifie; but firſt he cals to faith, and juſtifies, and then glorifieth him that believeth: And here though the giving of life to him that beleiveth, be conditionall and follow the giving of faith: yet is the giving of life as free grace as the giving of faith, both one and other ſpringing from the ſame fountaine, even from the purpoſe of his grace, by which he purpoſeth firſt to call unto faith, and then by faith to bring unto life and ſalvation: ſo that the adding of a condition doth not abrogate the freeneſſe of grace promiſed, but onely ſhews in what order and way we muſt expect the bleſſing, one bleſſing of the Covenant of life going before, another following; the former being conditions to the latter, faith a condition of ſalvation; but both faith and ſalvation ſpringing from the ſame purpoſe of grace.

2 They are promiſes of the Goſpel, not of the Law.

Secondly, Theſe conditionall promiſes are promiſes of the Goſpel, and therefore alſo promiſes of free grace; either theſe promiſes are promiſes of free grace, or elſe the Goſpel is not a Doctrine of Free Grace; It is the Goſpel only, and not the Law, which ſaith, *Believe and be ſaved*: The Law never made promiſe of ſalvation, upon ſuch a condition; If then theſe conditionall promiſes, be promiſes of the Goſpel, then they are promiſes of Free Grace, or elſe the Goſpel is not a Doctrine of Free Grace.

Object. But ſome ſtick not to affirme that in ſuch ſayings

Whether the Covenant commanding faith be a Commandement of the Law or of the Goſpell.

or promiſes as theſe (*Believe and thou ſhalt be ſaved*) the Commandement requiring Faith, is Legall, Faith being (as they ſay) commanded in the Law: Though they will acknowledge that the *Promiſe* of giving Faith, is a promiſe of the Goſpel, not of the Law, yet the *Commandement* which commands us to believe, is a commandement of the Law, not of the Goſpel, as they teach.

Anſw. It is confeſſed that there is a Faith commanded in the Law, as hath been ſhewed before; but now when we ſpeake of Faith in Chriſt, unto juſtification and ſalvation, the commandement enjoyning this Faith, is no commandement of the Law, but of the Goſpell, which I prove by theſe enſuing Arguments.

Faith not commanded in the Law proved.

Reaſon 1. 1. The Apoſtle in *Gal.* 3. 12. is expreſſe for this which I ſay, when he ſaith, *the Law is not of Faith*, that is, the Law is not a Doctrine or Commandement teaching or commanding Faith; which to be the meaning, is evident, by the oppoſition which the Apoſtle makes preſently, ſhewing what it is which the Law commandeth; Namely this, *the man that doth theſe things ſhall live in them*, verſe 12. and ſo before in verſe 10. *Curſed is every man which continueth not to doe, &c.* That which the Law requires, is expreſſed under the Word Doing, not Believing; And let us marke the manner of the Apoſtles arguing; In the 11*th.* verſe, (beſides other Arguments before laid downe) the Apoſtle proves by teſtimony of Scripture the point hee had in hand, *ſc.* That a man is juſtified by Faith, and therefore not by workes of the Law.

Now whereas ſome Galathian (that mixed Faith and the workes of the Law together, in point of juſtification) might object and ſay, that a man might be juſtified by Faith, and yet be juſtified by the Law alſo, becauſe the Law commands faith, and therefore juſtification by faith, and juſtification by the Law commanding Faith may ſtand together; Hereto the Apoſtle anſwers, by denying that which is ſuppoſed; Namely, that the Law commands Faith, affirming the plaine contrary, the Law is not of Faith; Its not a doctrine teaching or commanding faith. Hereto alſo agrees theſe words of the Apoſtle, in

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Rom. 3. 27. Where the Apoſtle diſtinguiſheth between the Law of workes and the Law of Faith; by the Law of workes, underſtanding the morall Law: by the Law of Faith, underſtanding the Goſpel; the morall Law is called the Law of workes, becauſe it commands workes; the Goſpell is called the Law of Faith, becauſe it commands faith; Here are two diſtinct Laws; having two diſtinct Commandements, as two diſtinct conditions of the two Covenants; each of theſe ſeverall commandements, muſt be referred to their owne Law commanding them; not workes to the Law of Faith, nor faith to the Law of workes: but workes to the Law of workes, and faith to the Law of faith, that is the Goſpel.

Obj. But by this means, if we make the Goſpel a Law to command, we ſhall perhaps ſeem to joyn hands with the Papiſts, making Chriſt another *Moſes*, another Law-giver, to give us a new Law, as they uſe to ſpeake.

Anſ. That Popiſh dung of making Chriſt a Law-giver, in that ſence, as they meane, *ſc.* to give us a Law of greater perfection then *Moſes* Law was, thereby to juſtifie our ſelves by a more perfect righteouſneſſe, &c. we deteſt and abhorre; and yet neither muſt we deny Chriſt to be a Law-giver, unleſſe we will both deny plaine Scripture (which gives him that title, *Iſai.* 33. 22. *Jam.* 4. 12.) and deprive him of his Kingly Office, making him no King; though therefore Chriſt be not a Law-giver to give a Law of workes to juſtifie our ſelves by it, yet he is a Law-giver to give us a Law of faith, commanding us to beleive, and giving us alſo a Law of obedience and ſubjection, in doing whereof we muſt teſtifie our love and thankfulneſſe unto God. Thus then the Goſpel being a Law of Faith, diſtinguiſhed againſt the Law of works, the commandement to beleive cannot belong to the Law of workes, but to the Goſpel, which is the Law of Grace: And hereto agrees that alſo, *Rom.* 1. 1. with verſe 5. where *Paul* ſpeaking of his Apoſtleſhip, and being put apart to preach (not the Law, but) the Goſpel of God, he ſhewes the end of his preaching was, that obedience might be given unto the Faith, that is, that the Doctrine of Faith being made knowne, and the Commandement of Faith publiſhed, men might be brought to ſubmit to that Doctrine

Doctrine of Faith revealed. It is the Goſpel then which calls for this obedience of Faith, as the Apoſtles own words import.

Reaſ. 2. 2. Out of the ſame place, in *Rom.* 3.27. compared with *Rom.* 4. 1, 2. I argue thus, That which *doth exclude* glorying or boaſting, cannot be commanded in that Law which *doth not exclude* boaſting: But faith doth exclude boaſting, *Rom.* 3.27. The Law of works doth not exclude boaſting, *Rom.* 4. 1, 2. and therefore faith cannot be commanded in that Law.

Reaſ. 3. 3. Faith ſtands in reference and relation unto Chriſt, looking to him, and reſting upon him for ſalvation, therefore called the faith of Chriſt, and faith in his name, &c. Chriſt is the proper object of faith as it juſtifies and ſaves, whence it followes, that if the law doe command faith, it muſt of neceſſity ſet forth Chriſt alſo, as the object or foundation on which it is to reſt: The act cannot be without the object; nor faith, without Chriſt. Chriſt might be, though there were no faith in men to believe on him. But faith cannot be, but it muſt have Chriſt to reſt on: There is no believing to ſalvation without Chriſt; nor can the law therefore command us to believe unto life, but it muſt ſhew us Chriſt on whom we muſt pitch our faith; *But this the law doth not.* Chriſt is revealed onely by the Goſpel, not by the Law; the Law knows him not; *Adam* in his beſt eſtate knew not Chriſt, and yet *Adam* had then the knowledge of the whole Law, and of all that the Law required: The Law then not revealing Chriſt, cannot command faith, becauſe faith cannot be without Chriſt, who is the object which it is carried unto.

Object. If it be ſaid that the Law is a Schoole-maſter to lead us unto Chriſt, and therefore the Law reveales Chriſt.

Anſw. I anſwer, if we take the Law for the morall Law, then its bringing of us to Chriſt, is onely occaſionall, in as much as it drives us from it ſelfe, as making us to ſee that by it there is no hope of life; it curſeth all, it gives hope of life to none; but the Goſpel ſhewing us a ſalvation to be had in Chriſt, now the Law by the ſeverity of it, is an occaſion unto us of ſeeking life where it is to be found: But to bring us to Chriſt, is no proper work of the Law. It is no otherwiſe then as if a childe knowing

knowing the tenderneſſe of his Fathers love, and finding his Schoole-maſter to be very ſevere, and ſharp, runnes from the ſeverity of his Maſter, to hide himſelfe under his Fathers wing, yet not by the teaching or bidding of his Maſter, but his ſeverity is the occaſion of it; ſo it is in the point in hand.

But if we take the Law for the Law Ceremoniall, Its true, that the Ceremoniall Law points out Chriſt unto us, but the Ceremoniall Law was Goſpel in the ſubſtance of it, though vailed over with types and ſhadowes, which were to continue till the body was come; How the carnall minded Jewes misunderhood thoſe ceremonies, it matters not: Its certaine that in the primitive inſtitution of them, they were ordained for Evangelicall ends, and therefore this infringeth not the truth before laid downe; namely, that the Law *ſc.* the Law of works properly ſo called, doth not reveale Chriſt; and therefore cannot command faith in Chriſt.

4. If faith be commanded not in the Goſpel, but in the Law, then unbeliefe is no ſinne againſt the Goſpel, but onely againſt the Law; for where there is no commandement or law to bind, there is no tranſgreſſion, *Rom.* 4. ſo that if the Goſpel have no commandement to command us to believe, then not to believe, is no ſinne againſt the Goſpel; and if ſo, then thoſe that have had the Goſpel preached unto them all their life long, ſhall lie under no more guilt of ſinne, then thoſe that never had any more then the Law onely. *Reaſ.* 4.

5. If our calling be by the Goſpel, not by the Law, then the commandement which commands faith, is a commandement of the Goſpel, not of the Law; our faith is wrought by our calling, our calling is by the Goſpel, *Gal.* 1. 15. 2 *Theſ.* 2. 14. and therefore the commandement of faith, is a commandement of the Goſpel. *Reaſ.* 5.

Object. Our calling and faith alſo, is wrought by the Goſpel, yet not by the commandement, but by the promiſe.

Anſw. It is by the commandement, though we exclude not the promiſe; the commandement is indeed made more alluring, more drawing by the promiſe annexed; but the very name, and terme of calling, imports that it is not wrought without the commandement; and therefore it is that we have theſe and the

It is not onely the promiſe, but the commandement by which God calleth us.

the like voyces and commandments of Gods calling unto us, *Come unto me, Returne unto me, Come out from among them, Separate your selves, and I will receive you*: Are not these so many commandements of God? and by these the Lord inclines and drawes the heart to come unto him. In *Esay* 55.5. there are the words of God the Father unto Christ, *Thou shalt call a Nation* (saith the Father unto him) *and they shall runne unto thee*: But what voyce is that by which Christ shall call the Nation that comes unto him? The Prophet tells us, in vers. 1.3. *Come to the waters yee that thirst*, saith Christ, *Come unto mee and I will make a Covenant with you*: These commandements backed with promises doe draw, and make the Nation so called to come to Christ, and run after him; so *Jer.* 3.22. *Return O backsliding Israel*: Heres a commandement, and what followes? *Behold we come unto thee, for thou art the Lord our God*; See therefore how the Lord makes use of the commandement joyned with the promise to draw men unto him. Thus it was with those Brethren, *Mat.* 4.19. 21. and with *Matthew* the Publican, whom Christ called from the receipt of Custome, *Mat.* 9. *Follow mee*, saith Christ to him; he said no more, *but presently he riseth up, and followes him*, Mat. 9.9. And thus usually, *Come unto me*, saith Christ, *follow mee, believe on me, &c.* which commandements being accompanied with a Spirit of grace going with them, the soule followes Christ, to apprehend that grace to which it is called: The sum of this argument, is this, that if there be a commandement concurring to our calling, then there is a commandement concurring to the working of our faith; and if our calling be by the Gospel, then the commandement by which we are called to faith, is a commandement of the Gospel, and not of the Law.

Reas. 6. 6. In 1 *Joh.* 3.23. This (saith the Apostle) is his commandement that we believe in the name of his Sonne Jesus Christ; Here is a direct commandement to believe; Is this a legall commandement? the whole Epistle breathes nothing but a spirit of grace, and of the Gospel; many passages in the Epistle might be noted for the confirmation thereof; but I am loth to spend time in a thing so cleare.

Reas. 7. 7. The commandements of the Law, wound and kill as it is in 2 *Cor.* 3.6. they doe not heale, nor give life; but the comman-

mandement of believing doth heale and give life to thoſe that are wounded How many dying ſoules have been raiſed to life? how many wounded conſciences have been eaſed and healed by that ſweet invitation, and drawing commandement of our bleſſed Saviour, *Come unto me all yee, &c?* Matth. 11. 28. This coming is all one with believing, *Joh.* 6. 35. and the commandement to come, is a commandement to believe; and will any ſay, this is a legall commandement? then could it never have healed and given life, as it hath done; for the Law woundeth, but healeth not; The comfort and ſweetneſſe which is in this invitation, ſhews of what nature it is; not legall, but Evangelicall. In *Mark* 10. 49. when Jeſus had called *Bartimeus to come unto him,* thoſe about him ſpeak encouragingly unto him, *Be of good comfort* (ſay they) *for he calleth thee*; there is comfort in the very call, invitation, or command of Chriſt *To come unto him*; It encourageth us to come; it ſhews us that it is his will wee ſhould come unto him, and that he is willing to receive ſuch as come, and will not caſt them away, *Joh.* 6. But the Law makes us to flie from God, and to ſtand afarre off, *Exod.* 20. The Goſpel onely draws us and brings us unto God. This commandement therefore, *Come unto me*, that is, believe in me, being ſo alluring and drawing as it is, muſt needs be a commandement not of the Law, but of the Goſpel.

8. If the Law doe command faith in Chriſt, then it commands things contrary; as namely, to look for life by our own perſonall working, and to look for life not by our own working, but by anothers; That Law which binds us to perſonall fulfilling of it; doth not alſo ſend us to another to have it fulfilled in him; but the Law commands us perſonall obedience, to fulfill the commandements in our own perſons; It urgeth thus, *Thou* ſhalt love, *Thou* ſhalt not luſt, *Thou thy ſelfe* muſt fulfill all theſe things, and no other for thee; but faith looks for theſe things to be done for us by another, and therefore cannot be commanded in the Law: By the Law the righteouſneſſe of the righteous ſhall be upon himſelf, and *the man* that doth theſe things ſhall live in them; but by faith the righteouſneſſe of Chriſt is upon others, even upon thoſe that doe believe, faith therefore is not commanded in the Law. *Reaſ.* 8.

Reas. 9. Making faith to be commanded in the law, cõfounds the two Covenants.

9. That which confounds the two Covenants, is not to be admitted; but that the commandement commanding faith is a commandement of the Law, doth confound the two Covenants, Law, and Gospel; and therefore is not to be admitted as true. If the commandement commanding faith be a commandement of the Law, this must needs make a confusion betwixt Law and Gospel, so as these two sayings, *Doe and live*, and *Believe and live*, shall be in effect all one, both of them legall, one as well as the other; which to affirme, is to confound things as different as heaven and earth. Now that by this opinion this confusion must of necessity follow, I shew thus,

When a promise is annexed to a commandement, the commandement and promise are ever of the same kinde, either both Legall, or both Evangelicall; The nature and kinde of the promise doth depend upon, and follow the nature and kinde of the commandement, which goes before it; The quality of the commandement, doth qualifie, and distinguish the promise annexed, to make it either Legall or Evangelicall. For when the Lord saith, *Doe this and live*, and when he saith, *Believe in Christ and live*; the life promised is for substance one and the same, in both promises; yet these promises doe differ, because the commandement which goes before as the condition of the promise, is different in the one and in the other. *Doing*, being a Legall commandement, *Believing*, being Evangelicall; the ground therefore of difference in the promises, is from the difference of the commandement; which is the condition of the promise; so that when its said, *Doe this and live*, Here the promise of life is legall, because the commandement of doing is legall; on the other side, when its said, *Believe and live*; here the promise of life is Evangelicall, because the commandement of believing is Evangelicall: But if we make the commandement of believing to be legall, then the promise of life upon condition of believing, must be legall also, and then there is no difference left betwixt these two, *Doe and live*, and *Believe and live*; which confounds Law and Gospel, heaven and earth, and makes the two Covenants all one.

Papists turne the Covenant of grace into a Covenant of workes: This doth the contrary, turning the Covenant of workes

works into a Covenant of grace; *Chemnitius* ſpeaking of the point of juſtification, brings in *Andradius* his conceit, which is this, That *utraque juſtitia, & Legis & Fidei, &c.* both righteouſneſſes, both the righteouſneſſe of the Law, and the righteouſneſſe of Faith, doth conſiſt in *obſervatione Legis*, in the obſervation of the Law; onely with this difference, that when the Law is fulfilled by the unregenerate, then it is *juſtitia Legis*, the righteouſneſſe of the Law; when by the regenerate, then it is *juſtitia Fidei*, the righteouſneſſe of Faith. Like hereto is this Doctrine, that the commandement of faith is a commandement of the Law, for then both Covenants, both Law and Goſpel, muſt ſtand in *obſervatione fidei*, in the duty of believing; onely perhaps the mainteiners of this opinion will make a difference thus, That that faith which is wrought by the commandement, is the faith of the Law or Covenant of workes, and that faith which is wrought by the promiſe, is the faith of the Covenant of grace: But as he, notwithſtanding his diſtinction of men regenerate and unregenerate, doth in effect confound both Covenants, changing the Covenant of grace into a Covenant of works: So doe theſe, notwithſtanding their diſtinction of commandement and promiſe; they confound both Covenants, changing the Covenant of works (which ſtands in doing) into a Covenant of grace, (which ſtands in believing) and ſo by this Doctrine one of the principall differences betwixt the two Covenants, is taken away, the one requiring works, the other faith, the one doing, the other believing.

10. This is confirmed further by that which is ſpoken of our Saviour Chriſt in *Mark* 1. 14, 15. where it is ſaid of him, that he came preaching the Goſpel, (not the Law, but the Goſpel) and ſaying, *Repent and believe the Goſpel*; here the commandement to believe, is directly called a preaching of the Goſpel, and therefore it is a commandement of the Goſpel, and not of the Law.

Other Reaſons might be added, as namely, if faith be commanded in the Law, then a man may be ſaved by a work of the Law, and cannot be ſaved without it; Secondly, That this opinion makes the righteouſneſſe of the Law, and the righte-

ousneſſe of faith to be all one, if faith be a duty of the Law, &c. Thirdly, What the Law commands, it commands it as a worke; but faith is not requir'd as a work, being every where in the Goſpel oppoſed to working; But theſe I paſſe by, the other may ſuffice.

Thus farre then we are come, that the putting of faith as a condition of life in the Covenant of grace, doth no whit derogate from the freeneſſe of grace.

Firſt, Becauſe the gift of faith flows from the ſame purpoſe of grace towards us, as life it ſelfe doth.

Secondly, Becauſe faith is an Evangelicall grace of the Goſpel, not of the Law.

Faith receives all from grace not from juſtice.

Thirdly, I adde this alſo, that it derogates nothing from grace, becauſe faith receives all the bleſſings of ſalvation promiſed, onely from the hand of grace alone; we acknowledge no ſuch condition as by which we might receive life from the hand of Juſtice, as putting a price into our hand to be a meritorious cauſe of life; ſuch a condition could not indeed ſtand with grace; but the condition wee put, is both received by grace, is by grace wrought in us, and doth alſo receive all from grace, and therefore doth nothing derogate from the grace of the Covenant: The Apoſtle cleares this, in that one ſhort ſpeech of his in *Epheſ.* 2. 8, 9. *Yee are ſaved by grace through faith*: There is firſt the maine bleſſing of the Covenant, *yee are ſaved*; There is ſecondly, the fountaine or cauſe of it, (*by grace*) *yee are ſaved by grace*; Then thirdly, there is the condition (*through faith:*) And if any ſhould now ask how it could be by grace, and yet depend upon the condition of faith, the Apoſtle goes on and ſhewes how that may be; namely, firſt, Becauſe faith is not of our ſelves, but it is the gift of God; and, ſecondly, Becauſe faith doth not come to God boaſtingly, to claime life by the workes of righteouſneſſe, which wee have done; but comes to him with an emptie hand to receive what grace and mercy is willing to give; ſuch a condition as this, doth no more derogate from the freeneſſe of grace, then doth the beggers receiving of the almes given him, derogate from the kindneſſe of him that gave it.

Epheſ. 2. 8. opened.

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4. The grace of the Covenant is free notwithſtanding the condition, becauſe we doe not put any condition as antecedent to the Covenant on Gods part, whereby to induce and move the Lord to enter into covenant with us, as if there were any thing ſuppoſed in us, which might invite and draw him to take us into covenant with himſelfe; but onely we ſuppoſe a condition antecedent to the promiſe of life, which condition we are to obſerve and walke in; and in the obſervation thereof to expect the bleſſing of life which the covenant promiſeth: If God had not purpoſed to have dealt with us after his rich grace, he might have ſaid unto us (when he ſaw us polluted in our bloud,) *I will no more have mercy*, as it is in *Hoſ.* 1.6.9. *Yee ſhall no more be my people, neither will I be yours*: But yet he is pleaſed to over-looke all our ſinfull pollutions, and to ſprinkle cleane water upon us, and then to take us by the hand and to enter into covenant with us: Here is grace free, notwithſtanding the condition of faith to which the promiſe is made.

Faith is antecedent to our receiving of life, but not to Gods gracious inclination towards us.

In a word, The Lord out of his free grace purpoſing life and ſalvation to his choſen, then to make way for the accompliſhment of his purpoſe in bringing us to life, firſt, he workes in us renewing grace, and puts within us a ſpirit of faith, and ſo leads us on in the way of faith, to the obtaining of that great bleſſing, the ſalvation promiſed; the one of theſe being antecedent, and as a condition to the other.

5. Its a good conſideration which Doctor *Ames* hath (*in Coron. Artic.* 5. *cap.* 3.) That *eadem res & abſolute promittitur, quia certo efficietur; & cum conditione, quia non alias efficietur niſi per media; & in illis mediis hominis ipſius exigitur cura*; That is, the ſame thing is promiſed both abſolutely, becauſe it ſhall certainely be fulfilled, and with condition, becauſe it ſhall not be brought to paſſe but by meanes, in which mans care is required; Thus forgiveneſſe of ſin is abſolutely promiſed, *Eſay.* 43 *For mine owne ſake will I put away thy tranſgreſſions*; and yet it is promiſed alſo with condition, 1 *Joh.* 1. *If we confeſſe our ſinnes, he is faithfull and juſt to forgive us our ſins*: Theſe promiſes are both of them promiſes of Free grace; the annexing therefore of a condition doth not impaire the free grace of the Covenant.

The ſame thing may be promiſed both abſolutely and conditionally.

CHAP.

CHAP. VIII.

Containing some inferences from the former point, &c. that faith is the condition of the Covenant.

Uses. How life is promised to workes in the Covenant of Grace.

AND first from this, that Faith is the condition of the Covenant; from whence, first, we may conceive how it is that even in the Covenant of Grace, life is promised unto good workes, and to well-doing; as it is in *John* 5. 29. *Luke* 14. 14. *Gal.* 6. 9. 1 *Tim.* 6. 18, 19. *Heb.* 6. by all which it might seeme that workes have the same place in the Covenant of grace, as in the Covenant of workes, even to be proper causes of salvation; but where we finde the promise of life made unto good workes, we must not looke at them as workes of the Law, but as workes and fruits of Faith wrought by a believer, brought forth by the power and by the life of Faith, which being a living grace, cannot be idle and fruitlesse, but will be working, and fruitfull in well doing. These kind of promises (which promise life unto works) are (if I may so call them) not causall, but declarative, making manifest who be those true believers to whom the life promised in the Covenant doth belong: In these promises workes are not set as the causes of our salvation, but as evidences and signes of those that do beleive unto life; distinguishing betwixt beleivers and unbeleivers, between those that are sincerely faithfull, and seeming professors, which professe and say they beleeve, but indeed their faith is but a dead faith, and therefore vain; the promise is made to workes not as the cause of our salvation, but to note out the nature and quality of that Faith which is the condition of life; seeing Faith is a grace more inward, and that act of it by which it saveth, is secret and cannot be seen, (for who knows our resting on or adhering unto Christ?) therefore this saving faith shewes it self by some other acts of it, setting love a work, which discovers it selfe by obedience in all righteousnesse and true holinesse; and these fruits being seen do make known the tree from whence they come; although therefore the promise of life is made sometimes to faith, sometimes to workes, yet

yet this is not to note out a twofold condition of the Covenant, as if the condition were partly faith, and partly workes; but to note out the property and nature of that faith, which hath the promiſe of life belonging to it; not an idle but a working Faith, not a dead Faith, but living; not ineffectuall, in word or tongue onely, but operative and effectuall, making us carefull to ſhew forth good workes, *Tit.* 3.8. Otherwiſe if we look at workes by themſelves as ſeparated from faith, to ſuch works there is no promiſe of life made in the Covenant of Grace; The ſame work done by a beleever hath a promiſe of reward, and the ſame worke being done by an unbeleever hath no promiſe; which ſhewes that the promiſe is made rather to the worker, or to the beleiver thus working, then to the worke it ſelfe; and by this meanes the promiſe of life being made to this kinde of Faith which doth thus worke; hereby the faithfull are inabled the better to ſee their owne eſtate in the promiſe of life, as having a good foundation (of aſſurance) thereby, that they ſhall obtaine eternall life, 1 *Tim.* 6. 19. hereby alſo carnall profeſſors, who talke of Faith, but have no workes, walking unholily, are convinced to have no part and right thereunto.

2. This may let us ſee the kindneſſe and love of God towards us, in that he hath appointed ſuch a condition of life unto us, as through his grace is poſſible for us to fulfill; to fulfill the righteouſneſſe of the Law is now become impoſſible, through the infirmity of our fleſh; but it is not impoſſible to beleeve on him who hath fulfilled all righteouſneſſe for us. Here is grace in appointing ſuch a poſſible condition: for though the Lord ſhould have fully pardoned all our former breaches of Covenant with him, and ſhould have ſaid unto us, you have once broken my Covenant, and yet if you will at laſt fulfill my Law which I gave unto you, I will yet accept you as juſt unto life: yet we could not have done it, the condition was too hard for us to performe; If we had been held cloſe to this condition of fulfilling of the the Law, we ſhould have miſſed of life for ever: The Lord therefore ſeeing and pitying of our infirmity, was pleaſed to propound unto us another condition, ſaying unto us, Onely believe; Beleeve on my Son, truſt on my grace,

grace, and thou shalt be saved; herein the Lord hath condescended to our weakness, taking compassion of our infirmities, laying upon us no other burthen but this; Believe my promise, accept my grace, and rest upon it, and this thy faith shall save thee, Thou shalt never perish.

Those that believe shall surely be saved.

3. It serves for comfort to all Gods faithfull ones, that have believed through grace; if you have received this first gift, if it be given you to believe, you shall not faile of a second gift, even the gift of eternal life through Jesus Christ our Lord; Though your repentance be lesse then to equall the measure of your sinnes, though your obedience be imperfect, yea, though your faith it selfe be weake also, yet if it be ἀνυπόκριτος, unfained, syncere & sound, this your faith is accepted of God, and is imputed to you for righteousnes; those that are of faith, are blessed with faithful *Abraham* (saith the Apostle) *Ga.3.9. blessed is she that believeth*, saith the Angel, *Luk.1.45.* and the Son of God comes in as a third witnesse, testifying, that *whosoever believeth in him shall not perish, but is passed from death to life*, John 3. Here are three witnesses from Heaven and earth, all witnessing the blessed estate of such as do believe.

Encouragement to the faithfull.

Faith is well termed precious Faith, 1 *Pet.*1. 2 *Pet.* 1.1. because it makes us partakers of all the precious blessings of grace, which are contained in the Covenant; the faithfull are inheritors of all the priviledges which God hath promised to his chosen, and therefore it is that they are called heires of promise, *Heb.* 6.17. and heires of blessing, 1 *Pet.* 3.9.

You believers, be exhorted to see and own your blessednesse, take notice of the great things the Lord hath done for you, he hath made a Covenant with you, even a covenant of peace; and blessing, and life for ever: God is become your God, he will be all things unto you; and when all helpes under heaven faile you, yet from himselfe he will doe you good; all your sins are forgiven you, his spirit is yours to lead you, to sanctifie you, and to heale the evils that be in you; he will uphold you in that state wherein you stand, and will keep you that you shall never perish, and will at last bring you to a ful injoyment of himselfe in his heavenly Kindome, where you shall for ever blesse him, and be made blessed by him, and shall rejoyce before

before him with joy unſpeakable and glorious; pluck up your hearts therefore and be glad, lift up your heads, ſtrengthen the weak hands, and the feeble knees, ſerve the Lord with gladneſſe and joyfulneſſe of ſpirit, conſidering the day of our ſalvation draweth neer; though now for a time you may be in heavineſſe, through manifold temptations and afflictions in this evil world, yet faint not, you being partakers of that precious Faith, you have the holy and faithfull God in Covenant with you, to love you, to bleſſe you and to ſave you; and yet a little while and he that ſhall come will come and receive you to himſelfe, and then you ſhall fully know what it is to have believed, and to have been in Covenant with God, what it is to have God to be your God, when you ſhall ſee him and enjoy him as he is; Onely nouriſh your Faith, and live by faith, make much of this precious grace; cheriſh it by thinking often on the promiſes, and of that grace which hath been ſhewed upon you from on high; ſtudy to walke worthy of that mercy received, and in ſo doing, wait for the end of your faith, the ſalvation of your ſoule.

The miſery of all unbelievers.

4. If Faith be the condition of the Covenant, then wo to all unbeleevers, that goe on in their impenitency and unbeliefe: Their unbeliefe deprives them of that good which the Lord hath by his Covenant promiſed to his people; they have no part nor portion in God; they are without God, without Chriſt, without Covenant, without promiſe, without mercy, their ſins are unpardoned, they are under the curſe, the wrath of God abides upon them, there is nothing to take it away from them, but if they abide in unbeliefe, wrath abides upon them for ever. There is a wrath whereby God is angry with his owne people, but that anger laſts but for a little ſeaſon, it is but for a moment, *Eſa.* 4.7.8. it paſſeth away and abides not upon them; but the unbeleever hath wrath abiding on him for ever; *Joh.* 3.36. In *Jude* 5. it is ſaid that God afterwards deſtroyed thoſe Iſraelites that believed not; when once they had had the means of grace made known, then not believing, God afterwards deſtroyed them; you that tread in the ſteps of their unbelief, you are little troubled to think what miſery is coming upon you, as not knowing that you are in danger; but you

are under wrath, your judgement hastneth, and your damnation sleepeth not; be awakened therefore, bethink your selves, and consider what your end will be; by your unbeliefe you put a bar to exclude your selves from the blessing of life promised to Gods people; you thus continuing, the Lord neither *will*, nor *can* save you. You will think this an hard saying, but you will find it too true, God cannot lye, *Titus* 1.2. much lesse can he forsweare; but God hath sworne this, that such *shall never enter into his rest*, *Psal.*95. and *Heb.* 3. *ult.* In *Mat.*13.*ult.* Its said Christ did not many great workes in his owne Countrey, *for their unbeliefs sake*: But in *Marke* 6.5. its said he could not doe them, he neither did them nor could doe them; unbeliefe stops the course and diverts the streame of Gods goodnesse from coming unto us; Christs usuall speech unto those that expected any blessing from him was this, *According to your faith be it unto you*; faith makes all things possible, *Mar.*6.23. it will reverse the sentence of death which is passed upon us, and bring us back unto life; but unbeliefe makes it impossible so that we cannot be saved, the Lord can do nothing against his owne counsell and will, and he hath concluded this with himselfe, to save none but such as believe, and that whosoever beleeveth not shall perish; all you unbelievers consider this, your unbeliefe will be your destruction.

CHAP. IX.

Other inferences from this, that Faith both brings us into Covenant with God, and inables us to walke with him in it.

SEcondly, Is there such a worke of Faith in bringing us into Covenant with God, and in enabling us to walke in Covenant with him?

How believers should live by Faith in Gods covenant.

1. This serves to direct all the people of God, how to live and walke before God; look at your selves as such as have God in Covenant with you to blesse you with all blessings meet and expedient for you, whether they be blessings of this life or that which is to come; you are no more strangers and forreiners, you are not aliens from the Covenant or com-

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mon-wealth of Iſrael; All the good which God hath promiſed to his *Iſrael* belongs to you; Live therefore a life of Faith, reſting upon the Covenant which the Lord hath made with you. Naturall men live by ſence and reaſon; live you by faith in Gods Covenant and promiſe; and there is much uſe to be made of this conſideration.

1. In caſe we have ſinned, and done things that we ſhould not, and thereby have grieved the Lord as *David* did, of whom it is ſaid, *That the thing that* David *had done diſpleaſed the Lord*; yet herein make uſe of our faith, truſting ſtill to his grace and mercy for forgiveneſſe according to his Covenant; we muſt not now fly away from God and ſtand afarre off, or caſt away our hope, as if we had loſt our God, and had no more part or portion in him, but ſtill believe that we renewing our repentance before him, he will ſtill be our God, and love us ſtill, and will be mercifull to our iniquities. Now is a time to put forth faith in Gods promiſe, wee muſt remember we are not under that hard condition of workes, but under the condition of Faith; Its the weakneſſe and ſinfull infirmity of many of Gods people who walke in much diſcouragement of ſpirit becauſe of ſome failings which they ſee in themſelves, by which they become uncomfortable to themſelves and to others, when yet their conſcientious walking and tenderneſſe is manifeſt to all; ſuch a diſcouraged ſpirit might well become a child of the Law, that is under the condition of workes; but it becomes not ſuch as are under the condition of Faith; Hath the Lord ſaid that if his people ſin againſt him, after he hath taken them into Covenant with himſelf, he will caſt them off and acknowledge them no more? See what *Samuel* ſpeakes to the children of *Iſrael*, in 1 *Sam.* 12.19,20. *Yee have indeed ſinned a great ſin, and done all this wickedneſſe, yet feare not, depart not from following the Lord, for the Lord will not for ſake his people*; the Lord knowes our frailty, and remembers wee are but duſt; and therefore hath told us, *that he will ſpare us as a Father ſpareth his Son that ſerveth him*, Mal. 3.17. and will be mercifull to our ſins. If we were or could be without ſin, we ſhould not have needed ſuch promiſes of forgiveneſſe; but when the Lord took us into Covenant with himſelfe, he knew we ſhould ſtill need daily

2 Sam. 11. end.

mercy and compassion to heale our backslidings; and fore-seeing our need of such promises, he hath made them knowne unto us that we might live by them, looking up unto him by faith in the sence of our daily infirmities, for a gracious acceptance of us, and forgivenesse of our sins.

2. In case we want any blessing, (suppose some speciall grace to enable us to walke more fruitfully in our particular places and callings,) looke herein at the Covenant as a storehouse full of all rich blessings, and make use of Faith which is the condition of the Covenant; set that aworke, and draw out of this fountaine as much as wee need; if wee want wisedome, boldnesse, meeknesse, temperance, remember by what meanes we must receive them; we receive the spirit by faith, *Gal.* 3. 14. believe this promise therefore, wherein the Lord hath said he will give the Holy Ghost to them that desire him, *Luke* 11. 13. This is the way the Saints have taken; *David* when he found his heart defiled with those lusts, what course tooke hee to get it cleansed from these impurities? he flies to God by the Prayer of Faith, desiring to have a cleane heart created in him; when the Church found her selfe shut up under deadnesse and hardnesse of heart, they fly for helpe to Gods Covenant, *Thou art our Father, and we are thy people, Breake not thy Covenant with us*, Isai. 63. and 64. Jer. 14.

3. In case we bee troubled with feares of Apostacy and back-sliding, as thinking though we have begunne well; yet wee shall never be able to continue; Persecutions, discouragements, temptations are so many, so violent, that wee thinke wee shall never stand out against them; here also live by faith, God will give an issue to all our temptations; in the meane time commit our soules to God in well doing, and believe as *Paul* did, that he will deliver you from every evill worke, and preserve you blamelesse to his heavenly Kingdome, 2 *Tim.* 4. 18. If Sathan annoy with his temptations, say as *Jehoshua* did, *The Lord rebuke thee, O Sathan*, Zach. 3. and remember the promise, *The Lord will shortly tread him under our feet*, Rom. 6.

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4. In caſe of any ſervice or duty to be performed unto God, remember his Covenant, *I will make you able to keepe my judgements, and to doe them*, Ezek. 36. 27. In 1 *Chron.* 15. 26. it is ſaid, *God helped the Levites in bearing the Arke*; ſo will he help us to undergoe the burthen of that work which is too heavy for us, if we reſt upon him by faith, if we have a word of faith to aſſure us that the work to be done, is (for the generall) *Gods worke*, and that it is particularly required of us as *Our worke*, a worke of our calling; we have then good warrant to depend upon his help, he hath called us, he hath ſent us to the work, and therefore he will be with us, according to that ſpeech of his to *Gideon* in *Judges* 6. 14. 16. *I have ſent thee, and therefore I will be with thee*; This is written not for him onely, but for us alſo, that being called to any miniſtration or ſervice, wee might by faith look for the ſame preſence of God with us, the ſame aſſiſtance as he had; Many other particulars might be named, but theſe may ſuffice to give a ſhort direction how to live by faith in the promiſe and Covenant of God, according to the ſeverall occaſions which befall us.

Gods covenanted people muſt advance God, by ſubjecting themſelves to him.

2. As we muſt depend upon God by faith for all good things which the Covenant promiſeth, ſo we muſt remember the other part of the Covenant, That God will be a God over us, as well as a God to bleſſe us; and therefore here our care muſt be to advance the Lord on high, that it may be ſeen by our ſubjection unto him, that we doe acknowledge him to be our God, above us and over us; he hath humbled himſelfe to take ſuch underlings as we are into Covenant with himſelfe, and hath thereby advanced us above our ſelves; our duty is to ſet up him that hath abaſed himſelfe for our ſakes, and to humble our ſelves to walk with our God, *Micah* 6. 8.

It is ſaid of *Abraham*, that by his faith *he gave glory to God*; if we be the children of *Abraham*, let us herein imitake the work of *Abraham*, give honour to him whom we believe to be our God. Rom. 4. 20.

We are all willing to be in Covenant with God thus farre, that we may ſet up our ſelves, and climbe up into heaven, that there we may ſit upon Thrones, and to poſſeſſe a Kingdome; but we muſt thinke eſpecially of ſetting up the Lord upon his Throne,

Throne, that he may rule in us, and reign over us, he having for this end taken us to be a people unto himſelfe. *Aſcribe greatneſſe to our God,* (ſaith *Moſes*) *Deut.* 33. 3. make it a name and a praiſe unto him, that he hath vouchſafed to make us his people, and to take us into Covenant with him.

Honour him as he is God, but honour him more abundantly as he is *our God*; we owe this unto him, by the Covenant we have made with him; the world knowes him not, nor honours him not, the wicked contemne God, *Pſal.* 10. and ſhall God have no honour? Shall he that ſtretched out the heavens, and laid the foundations of the earth, and formed man upon it, ſhall he have no glory by all his works? ſhall he in vaine create all the children of men, having none to praiſe him? The Lord himſelfe anſwers in *Iſai.* 43. 21. This is a people whom I have formed for mine own praiſe; God *will* have praiſe from his own people, whom he hath taken unto himſelfe, he *will* be glorified in all thoſe that come neer unto him, *Levit.* 10. 3. He knows them above all the people of the earth, *Amos* 3. and is known of them, *Pſal.* 72. 1, 2. he advanceth them as a ſelect and peculiar people, and will be honoured by them, according to all the great things which he hath done for them.

Hence is that in *Deut.* 26. 18. *The Lord hath ſet thee up this day to be a precious people unto him*; and in verſ. 17. *Thou haſt ſet up the Lord thy God to walke in his wayes, and to keep his Commandements.* The word which is there tranſlated (avouched) *Pagnine* in his great *Theſaurus* tranſlates *exaltaſti*, Thou haſt ſet up, as doth *Arias Montanus* alſo; we muſt then ſet up our God on high; Labour to advance him above the heavens; he hath raiſed us above the earth, and above the condition of the men of the earth, that we might fill the world with his glory, and extoll him above all; he hath made it *a name and a praiſe unto us*, that we are the people in Covenant with him; much more ſhould it be *a name and a praiſe unto him*, that he hath ſhewed ſuch grace unto the ſons of men, *Iſai.* 55. 13. *Jer.* 13. 11.

All ſuch therefore as are the faithfull people of God, that are entred into Covenant with him, conſider this duty; take heed of polluting the Name of your God, let not his name and honour ſuffer by you, but lift up his Name on high, that it may be magnified before all the world. And

And for this end take theſe directions,

How wee ſhould honour God. God muſt be higheſt in our eſteeme.

1. If we will honour God and exalt him in due manner, we muſt ſet him up as our chiefe and higheſt in our eſteem, far above every name that is named in this world, or that which is to come; ſet none in compare with him, none equall unto him; Kings count themſelves not to be honoured with due honour, if they be not ſet up above other men: Its not enough to *honour God*, but we muſt *honour him as God*, and that is to ſet him higheſt in our hearts, and above all: Hence it is that the Saints of God have uſed ſuch expreſſions concerning him, as doe ſingle him forth beyond the compariſon of all creatures: Thus *Moſes*, *Who is like unto thee amongſt the Gods? who is like unto thee, ſo glorious in holineſſe*, &c *Exod.* 15. 11. So *David*, *Thou art great, O Lord, there is none like thee*, 2 Sam. 7. 22. So *Solomon*, *O Lord God of Iſrael, there is none like thee in heaven above, or in the earth beneath*, 1 King. 8. 23. So *Micah* 7. 18. *Who is a God like unto thee, which paſſeſt by the tranſgreſſions of the remnant of thine heritage?* Thus have the Saints advanced God, in their eſteem of him, making none like unto him, in greatneſſe, in glory, in holineſſe, in goodneſſe, and in mercy, &c. And thus we muſt riſe up in our thoughts and apprehenſions of God, till we come to a holy extaſie and admiration of him, carried beyond the limits of all created excellency, ſo as to eſteeme all things elſe as nothing in compariſon of him, *Eſay* 40. There be men that ſay they are gods, and think they are equall with the moſt High, but they are but *gods of the earth*, as the Prophet calls them, (*Zeph.* 2. 11.) but our God is the God of heaven; therefore ſet him on high above all gods; God counts himſelfe debaſed when any are made equall unto him, *Eſay* 46. 5, 9.

Count it our dignity to be in Covenant with God.

2. Count it our bleſſedneſſe, and higheſt dignity to be a people in Covenant with God, that we have him neare unto us in all that we call unto him for, and may live in an holy fellowſhip and communion with; count it our honour that we are his ſervants, and may ſtand before him, and miniſter unto him; *David*, though great in name and dignity, who knew his place as well as other men, and who could ſay (when occaſion was) *Doe not I know that I am this day King over Iſrael?* yet took more felicity in being Gods ſervant, then in being King and Ruler over

over that great people, and therefore he speaks to God in such manner, *O Lord, I am thy servant, O God, thou art my God, &c.* So then are we honorable as *David* was? yet esteeme we this as our greatest honour, that God is our God, and we his servants.

Are we low and despised in the world? yet count this honour enough that God hath lifted us up to this excellency to be one of his people; And herein the Lord counts himselfe to be honoured by us, when being counted as things that are not, as *Pauls* phrase is, *even as things of nought*, yet we can say with *Jacob, I have enough, because the Lord hath had mercy on me, and hath taken me into Covenant with him to be my God*: When in persecutions, in wants, in distresses, we can quiet our selves in this, that God is our God, we doe herein beare witnesse of him, before heaven and earth, that he is better to us then dignities, riches, and all worldly contentments, that he is enough to those that enjoy him.

Count the things of God the greatest things.

3. We must count the things of God the greatest things, his work to be the greatest work, his service the greatest businesse of our whole life; yea, to be preferred before life it selfe. When *Nehemiah* was in hand with that great work of God, the re-edifying of *Jerusalem*, and the reformation of things amisse in Church and State, hee looked at this as a great work, *Neh.* 6.3. *I have* (saith he speaking to them that would have drawn him from it) *a great work to doe, which I may not suffer to cease, whiles I come down unto you: Nay, he would not cease this work to save his life, Neh.* 6.11. When *David* was giving direction concerning the building of the Temple, *The work is great* (saith he); And why great? *Because it is not for man, but for the Lord*, 1 Chron. 29.1. and 22.5.

The men of the world look at their own things as the great things which they must attend unto; the things of God, are with them, things of lesse value; they preferre their own things before the things of Jesus Christ; But those that are the Lords people must remember that they have given themselves unto the Lord, 2 *Cor.* 8.5. so as they are not their own any more, but the Lords, and to be for themselves no further then may stand with his honour, no further to seek their own things then may

may be *for* the Lord, and not *against* the Lord. Here then first we must preferre his commandements before the commandements and wills of men, resolving with the Apostles to obey God rather then men. Secondly, doe his work in the first place, not first for our selves, and then for God, as the manner is, but see that God be first served, remembring the words of our blessed Saviour, that he which loves himselfe, or any other thing more then Christ, is not worthy of him. Thirdly, offer our best things to God, to be for his service and honour; the best of our time, the best of our children, the best of our substance; the fat of our wheat and of our wine, must be for the Lord. *Prov.* 3. 9. Honour God with thy riches, and with the first of all thine encrease; the first are usually the best, and most desired, *Mich.* 7. 1. And therefore when we give the first and best unto God, God counteth himselfe honoured by us; when we bring him the leane, and the scabbie, the lame, and the blind, things of no worth, the Lord is then despised in our eyes, *Mal.* 1.

Stand for God in times of generall declining.

4. If we will honour God as his people should doe, we must stand for his honour in times of generall declining: when all seeme to neglect him, and lay his honour in the dust: When People, Nations, and Languages, shall fall down and worship the golden Image which *Nebuchadnezzar* the King sets up, then to despise the Kings commandement, and to worship our God alone, this is indeed to honour him: When we shall be forbidden to make prayer unto our God, then with *Daniel* to have our Window open towards *Jerusalem*, and to make our prayer before him, is an honouring of him: When we serve him onely in times of generall Reformation, living in a Land of uprightnesse, when it is an honour to our selves to conforme to those that are faithfull with God, in these times its more doubtfull whether we seek to honour God, or to honour our selves; but in corrupt times of generall Apostacy, when the world turns their back upon God, then to cleave to him, and stand for his worship, then to say with *Joshuah*, *Let all the world chuse whom they will serve, but I and my house will serve the Lord*; this is to honour him indeed, and to give him glory before the face of the whole world, see *Ezek.* 44. 12, 13, 15.

Rest upon God in greatest straits.

5. If we will exalt God, we must rest upon his help at dead

lifts, when all other helps faile us, in greatest straits, when we know not which way to turn us, when we see no help either in heaven or earth, but in him alone; Herein *Jehoshaphat* gave glory to God, when he knew not what to doe, then were his eyes towards the Lord, 2 *Chron.* 20. Thus the three Children, when cast into the fiery Furnace, and *Daniel* when thrown into the Lyons den, yet then they believed that the God whom they served, was able to deliver them, *Dan.* 3. And thus *Moses* honoured God at the Red Sea, when all was desperate in the eye of flesh and bloud; yet *Moses* by the power of faith then believed a deliverance should come; *Stand still* (saith he) *and see the salvation of God*; God is greatly honoured by us, when we trust upon him in such desperate times.

Keepe our promises made to God.

6. If we will honour God, we must be exceeding carefull to keep our vowes and promises, which we have made unto him; walk circumspectly according to the Covenant we have entred into: We see how the Lord sometimes blames *Israel* for despising his Covenant which they had made with him, *Ezek.* 16. 59. we cannot neglect our covenant with him, but it will argue a neglect of God himselfe; *Thou hast despised me*, saith the Lord to *David*, when he had despised the Commandement which he had promised to observe, 2 *Sam.* 12. 9, 10.

We commonly deale with our promises to God, as we doe with those which we make to our little children, we think to please them with promises for the present, but neither minde greatly what we say unto them, nor take any care to performe, as thinking they will never remember what we say unto them, any longer then whiles we are speaking: But would we deale so with our Prince? would not he count it a sleighting of him, if having bound our selves by promise to performe such a service to him, we should have no care to performe? Be sure the Lord will require the promises we have made unto him. Hast thou then opened thy mouth unto the Lord? know, thou canst not goe back, *Judg.* 11. Thou canst not neglect thy promise to God, without a neglect of God himselfe.

Lye under the authority of his word, and follow his example.

7. If we will honour God, we must lie under the authority of every *word* of his, and conforme our selves to his *example*, labouring to become followers of him, in imitating the vertues of

of God which he hath ſet before us to walk by: Its a part of that honour which children owe to their parents, to obey their commands, and to imitate their godly example in well-doing; we cannot honour God more, then when we are humbled at his feet, to receive his word, *Deut.* 33. 3. ſuffering his word to rule in our hearts, ſo as we dare not goe againſt it in any thing, trembling to ſinne againſt it, *Eſa.* 66. and when wee renounce the manners of the world, ſeeking to become followers of God as deare children, this is to ſet him up as honoured by us, *Epheſ.* 5.

8. In a word, if we will honour God, we muſt contend in his cauſe with much ſtriving, being zealous for him, and for the defence of his Word, Truth, Goſpel, Kingdome, and whatſoever concerns his honour, not yeelding or giving place one houre, *Gal.* 2. not leaving an hoofe behind us, *Exod.* 10. 26. ſtanding out to the utmoſt, in the things of his Kingdome: And when we have done all that we can doe, ſtill magnifie his grace, that he will vouchſafe to admit ſuch as we be to miniſter unto him, even as *David* did, when as he had ſhewed a great deale of zeale in furniſhing the houſe of God, having given of his own coſt an hundred thouſand Talents of Gold, and an hundred thouſand Talents of Silver, 1 *Chron.* 22. 14. and had withall ſtirred up the Princes to be helpfull in the ſame work; yet what ſaith he after all this, he doth not goe glorying before God, as if he had done ſome great thing for God, but humbling himſelfe, ſaith, *Who am I (O Lord) and what is my people that we ſhould offer in this ſort unto thee?* 1 Chron. 29. 14. He thought himſelfe unworthy to offer any thing to the great God, and that it was an high dignity and favour done unto him, that God would accept any thing at his hands.

Contend for Gods cauſe with much ſtriving.

Thus muſt we ſeek to honour our God, that hath ſo highly honoured us in taking us into Covenant with himſelfe. And thus much of the condition of the Covenant.

The Fifth Part.

CONCERNING THE PROPERTIES OF THE COVENANT.

CHAP. I.

Concerning the freeneſſe, (or, free grace) of the Covenant.

IT follows in the fift place to conſider the Properties of the Covenant, and theſe are foure.
For it is: Firſt, A free Covenant.
Secondly, A ſure Covenant.
Thirdly, An everlaſting Covenant.
Fourthly, An holy Covenant.

The Covenant of grace is free.

1. It is a free Covenant, a Covenant of free grace, freely made with us, and freely communicating to us all the bleſſings promiſed in it: The bleſſings made over to us in this Covenant, doe ſpring from nothing in us, but onely from grace in God.

Gods Covenant is not like Covenants which are uſually made among men, in which each party expects ſome benefit from the other; *Abimelech* thought it good to make a Covenant of peace with *Iſaac*, becauſe he ſaw God was with him; If *Iſaac* were againſt him, God would be againſt him too; he could not be an enemy to *Iſaac*, but he muſt be an enemy to God; he thinks therefore its beſt for him, even for his own peace and ſafety, to be at peace with *Iſaac*, and to make a Covenant with him, *Gen.* 26, 28. The like we ſee in the *Shechemits* that make a Covenant

venant with *Jacob*; but they alleadge the reaſon of it; ſhall not their flocks, and their cattle, and ſubſtance be ours? *Gen.* 34.23. Thus it is in the Covenants of men; but it is otherwiſe in the Covenant which God makes with his people; he looks for no benefit by us in his Covenant with us, but onely to communicate good unto us; His Covenant is free, *I will love them frely*, ſaith the Lord, *Hoſ.* 14.4. And it is ſo free in 2 reſpects.

1. In reſpect of his entering into Covenant with us.
2. In reſpect of his performance of it.

1 Gods entring into Covenant with us.

First, In reſpect of his entering into Covenant with us, there being nothing in us moving the Lord to take us into Covenant with him, but onely his owne grace, it is his good pleaſure to love us, and do us good; though we come without ſilver, without any thing of worth in us, yet we may come unto him, and be taken into Covenant with him, *Iſa.* 55.1.3. Hence it is, that when God enters into Covenant with his people, he is ſaid to give them his Covenant, *Gen.* 17.2. for ſo the word is in the original, *I will give thee my Covenant:* In our tranſlation it is, *I will make my Covenant betwixt me and thee:* but in the originall, *I will give &c.* As in *Num.* 25. 12. God is ſaid to give the Covenant of the Prieſthood unto *Phineas* as a gift; ſo God gives the Covenant of his grace, unto all that he takes into Covenant with him: Hence alſo are thoſe expreſſions uſed in *Deut.* 7.7,8. *The Lord ſet his love upon you to take you into Covenant with him, not becauſe yee were more in number then other people, but becauſe he loved you, and choſe your Fathers*; as noting out the freeneſſe of his love towards them, loving them becauſe he loved them: and the conſtancy of his love towards their Fathers, towards whom he would keep the Oath which he had ſworne unto them; this was all the cauſe that moved the Lord to take them into Covenant with him: And here to agrees that of *Samuel. It pleaſed the Lord to make you his people*, 1 Sam. 12.22. That they were become the people of God, rather then *Ægyptians*, *Moabites*, *Ammonites*, or others, was not for any thing which the Lord ſaw in them more then in other people, but it pleaſeth the Lord, it was his good pleaſure to chuſe them, and to make them his people.

This freeneſſe of grace in entring into Covenant with us, may appear by theſe particulars, 1. That

1. That God is first in seeking after us to draw us into Covenant with himselfe: we seek not him, but he seeks us; we chuse not him, but he chuseth us, he loves us first, *John* 15. 16. 1 *Joh.* 4. 19. And in this respect he is said to be found of those that seek not after him, because he first reveales and offers himself in mercy unto us, *Isa.* 65. 1

2. But though he be first in seeking after us, may there not be something in us to draw his eyes, and heart unto us? the man seeks first after the unmarried Virgin, but there is beauty or dowry which drawes him: But there is no such thing in us, there is no worth in us, he sees us polluted in our blood, *Ezek.* 16. 6. he saw us contemptible and vile, so as none would regard us, verse 5. and yet then the Lord doth take us up, and enters into a Covenant with us, verse 8. This unworthinesse of ours made *Abraham* to wonder when he heard the Lord speak of making a Covenant with him, *Gen.* 17. 3. And this same made *David* to breake out into that affectionate and admiring demand, *Lord, who am I, that thou shouldest speake thus unto thy servant?* 2 *Sam.* 7.

3. There is desert in us to the contrary, to keep off the Lord from ever owning such a people as we were; yea, though we should have sought after him; As

First, Our former vile unfaithfulnesse in that first Covenant he made with us, wherein we dealt treacherously against him; forsaking him and lightly esteeming the God of our salvation, as *Moses* speakes of *Israel*, *Deut.* 32. 15. we brake the tables of the Covenant, and cast them away from us; yea, and cast away the Lord from being our God; the more undeserved therefore, and more free was that grace which moved the Lord to make a new covenant with us, having been so false to him in the other.

Secondly, The enmity that is in us against him, and against the things that please him; we are as contrary unto him, as is darknesse to light, and evill to good, *Rom.* 8. 7. we are a crooked generation, that cannot abide the streight ways of the Lord; our whole nature is sinfull and corrupt before him.

4. Consider the time wherein the Lord takes us by the hand to bring us into covenant with him, and then we shall find that when we are most averse and backward, and have least thought

of

of ever ſeeking after him, then it is that he ſeeks unto take us unto himſelf. Thus the Lord called *Saul*, when he was perſecuting, raging, breathing out ſlaughter, and threatnings againſt the Lord, and againſt his Saints, then the Lord takes him by the hand, and enters into Covenant with him, *Act.* 9. and ſo it was with thoſe mockers, *Act.* 2. 13. 37. here were no diſpoſitions and preparations before on their part, but free and unexpected grace from God.

5. Compare thoſe that are taken into Covenant with other that are left out (for all are not taken in, *Epheſ.* 2. 12. there be that are without God, without Covenant) and this will alſo make it manifeſt, it is free grace by which any are taken in: For

1. If we looke upon thoſe that are taken into Covenant, and thoſe that are left, we ſhall finde that there is no difference in themſelves, betwixt one and other, *We have all ſinned and there is no difference*, ſaith the Apoſtle, *Rom.* 3. 22, 23. No reaſon therefore in us, why one is taken into Covenant, and not another, but onely free grace in God; for if it be not free grace towards them that are taken in, then there is injuſtice and wrong done to thoſe that are left: If there were any worth in thoſe that are taken, there was as much in thoſe that are left, and therefore either it muſt be free grace towards the one, or there is injuſtice and wrong towards the other; But what blaſphemous mouth dare impute unrighteouſneſſe and wrong to the righteous God? he owes nothing to any; he may truly ſay to all men, *I do thee no wrong*, *Mat.* 20. 13. Thou haſt as much as I owe thee. Both ſorts therefore being in themſelves alike, and no wrong done to thoſe that are left, it muſt needs be Free grace in thoſe that are taken in; apply *John* 14. 22. *Mat.* 11. 25.

2. As ſometimes there is no difference betwixt one and other; ſo ſometimes God chuſeth the worſe, takes in the more unworthy, and leaves thoſe that are better then they, *Paul* a chiefe of ſinners, 1 *Tim.* 1. Publicans and Harlots, *Matthew* 21. *Mary Magdalene* poſſeſſed with ſeven Devils; theſe were taken in; and the righteous generation (as they were reputed) which juſtified themſelves, and were juſtified by others, were left and paſſed

passed by. In *Ezek.*3.7.8. The Lord tels the Prophet, that if he would have sent him to another strange people (as he sent *Jonah* to the *Ninevites*) they would have hearkned unto him and obeyed him, but the house of *Israel* will not obey thee; and yet for all this God sent his Prophet to them, and not to the other, to the worse and not to the better, and so *Mat.*11.23. Thus it is in the communication of himselfe in the Covenant of grace; he somtimes passeth by such as seem better, and takes the worse, to the end that it might appeare that he respects none for any thing that is in them, but that the freenesse of his grace might be seen in those whom he takes unto himselfe; This is that which the Apostle points at, 1 *Cor.*1.27,28,29. God chuseth the foolish things of the world, the weake things, base and despised things, things which are not, passing by the wise, the mighty, and things which are in esteem, that all might see it is nothing in man, but the grace of God by which we are taken into communion and Covenant with him, &c.

2 In performing the blessing promised.

2. As the grace of the Covenant is thus free in the making of it, so it is also in the accomplishment of it; the blessings of the Covenant are as free grace in the bestowing, as they were in the promising: Not that God is now free to performe or not to performe, for he cannot but performe that which he hath promised: but yet he owes the blessing to us in regard of his owne promise, faithfulnesse and goodnesse, not in regard of any worth that is in us; for though there be our obedience of faith intervening and comming between Gods promise, and between his performance, yet the performance is as free grace as is the promise, because there is no such worth in any of our obedience, as to which the blessing should be due in the way of justice: He cannot deny himselfe, 2 *Tim.*2. nor can he alter the thing which is gone out of his lips, *Psa.*89.34. otherwise, the blessing of the Covenant is as well freely given, as it was freely promised: And therefore it is that the Prophet speaking of the performance of the Covenant which God made with *Abraham* (but was to be performed to his seed) he speakes in this manner, *Thou wilt performe truth unto* Jacob, *and mercy unto* Abraham, *as thou hast sworne unto our Fathers in old time*, Micah 7.20. Gods truth gives assurance that he will do it (thou wilt performe

ſorme truth unto *Jacob*) but yet its mercy when its performed (thou *wilt performe mercy* unto *Abraham*, &c.) & thence it is that in *Jude*, v. 21. the Apoſtle ſpeaking to the Saints, exhorts them to wait for the mercy of the Lord unto eternal life; and in *Rom.* 6.23. Life eternall is called a gift, freely given by free grace: and in 1 *Pet.* 3.7. we are ſaid to be *heires of the grace of life*, becauſe grace is the cauſe, as well of *our inheriting life*, as of *Gods promiſing*; for though we have received a Spirit of grace, to renew and ſanctifie us; yet in many things we offend ſtill, ſtanding in need of forgiveneſſe from day to day; and where there is need of forgiveneſſe, there life muſt needs be of grace, and not of merit or workes.

The Reaſons why the Lord would have his Covenant to ſtand upon this foundation of free grace; are theſe

The reaſons why it is free.

1. To be a ground of hope to ſuch as ſee themſelves unworthy of acceptance with God; If the grace of the Covenant were not free, ſuch unworthy ones could have no hope.

2. It is the glory of grace to be freely communicated, *Eſai.* 55.1. *Come and buy without mony*: It darkens the glory of grace, when it is vouchſafed for any benefit received, as *Potiphar* favoured *Joſeph*, becauſe he ſaw God proſper the things that were under his hand, *Gen.* 39.3,4. but where favour is wholly free, there it ſhines forth in the glory of it: and thence it is that when the Lord had made his promiſe to the diſperſed Jewes, concerning their gathering in againe, he tels them that it is not for their ſakes, but for his owne name ſake, thereby to maintaine the glory of his free grace towards them.

3. The Lord would have his Covenant to be a Covenant of free grace, that the bleſſing of it might be ſure unto thoſe to whom the promiſe is made: The Lord ſaw the inſtability of the former Covenant of workes, the promiſe being made with reſpect to that which was in us, or to be done by us, & ſo would this new Covenant have been alſo, if it had been built upon the like foundation; therefore that the bleſſing of it might be ſure, the promiſe is made to depend not upon any thing to be done by us but upon the free grace of God, *Rom.* 4.16.

Uſe 1. To enforme us from what hand to expect the bleſſing of life promiſed to us in this Covenant, even from mercy

and from grace, not from justice; he that will have life, and wring it out of the hand of justice, in stead of life shall have the wages of death, as his deserved and just reward; See 2 *Tim.* 1, 18. It is mercy which the best must look for at that day.

Comfort against our owne unworthinesse.

Use 2. This may be a ground of encouragement to such as are (or at least seem to themselves to be) afarre off, aliens to God, strangers to his Covenant; let them draw neer, and seek to be partakers of this grace so freely offered, the blessings whereof are great, of infinite value, yet they are as free as great; in respect of greatnesse they might seem to be above hope, but in respect of the freenesse of them they are under hope; by this consideration the Lord encourageth his people, to seek unto him for acceptance, (*Receive us graciously*, Hos. 14. 2.) and if any say, but alasse! how can we which have forsaken our God, and gone after our Idols, and done such abominations, be accepted by him? hereto the Lord answers, I will love them freely; he looks for no worth in us, for which he should shew grace unto us, but onely that we must accept that which is so freely offered.

Its usuall with such as most desire and long after grace, to be most fearfull and doubtfull of obtaining; Oh, there is so much unworthinesse in them, how can they hope to finde acceptance with God, they can see nothing in themselves for which God should accept them, and tis true; but though you can see nothing in your selves, yet you may see enough in God; Looking downeward you see unworthinesse in your selves, but look upward and then behold riches of free grace in God; Grace is never the further off because you can see no worthinesse in your selves, nay, the more you discerne your selves unworthy, the more neer is the abundance of grace to be manifested in you, if ye trust unto it; say not therefore you are unworthy, thereby nourishing distrust in your self; but say rather, though I be unworthy, yet I will commit my selfe to that free grace of God which is vouchsafed to unworthy ones; nay, I say more, such as are not unworthy, shall never taste of this mercy and grace of God, its given to none but to unworthy ones: The very thought and opinion of our owne worthinesse dwelling in us, excludes us and cuts us off from grace; here is then a prop

to

to our weake faith, this puts a plea into the mouthes of all dejected ſoules; let them looke to this ſweet name of grace, here take hold, here reſt, here caſt anchor, in this harbour we ſhall be ſafe in the midſt of all ſtorms; and as the Church in *Lam.* 3. 18, 19, 20. conſidering the greatneſſe of her affliction, ſhee ſaid, *Her hope was periſhed from the Lord*; yet conſidering againe how her heart was humbled within her, ſhe reaſſumes her hope, which before was periſhed; my ſoule (ſaith ſhe) is humbled within me, therefore have I hope; ſhe hoped then even when her hope was periſhed; ſo let us do, when our hope is periſhed in reſpect of any goodneſſe in our ſelves, yet conſidering the free kindneſſe and grace of God, let us ſtir up our hopes and ſay as ſhe did, I have hope becauſe the Lord is gracious, freely offering grace to the unworthy; were it not for this name of grace, we ſhould never tell how to open our mouths before the Lord; If he ſhould ſay unto us, what can you ſay for your ſelves why I ſhould not condemne you? We muſt anſwer, truly, nothing; Lord, nothing in our ſelves: onely thou art gracious who freely pardoneſt the ſins of thy people; I cannot deſire to be accepted of thee for any thing that is in me, but I commit my ſelfe to thy free and rich grace, which is able to do for me abundantly above that I can aske or thinke.

Lam. 3. 18, 19, 20.

And here (to adde a word more concerning the abſolute promiſes, of which I have ſpoken ſomething before) we may by that which hath been ſpoken, diſcerne the right uſe of thoſe promiſes, they are to be incouragements or attractives to draw us to rely upon free grace in ſuch times when we are moſt diſcouraged in our ſelves; there be ſeverall ſeaſons in which both kindes of promiſes (both abſolute and conditionall) are of ſpeciall uſe; there is a time wherein the ſoule is apt to ſlumber, being overtaken with a ſpirit of ſecurity, apt to preſume and to walke negligently; there is alſo a time of diſmayednesſe and dejection of Spirit, every thing cauſing feare, though we walke in conſcionable care before God. Now when that ſecurity and careleſneſſe prevails in us, then is a time for us to look unto the conditionall promiſes, and the qualifications expreſſed in them, not giving reſt unto our ſelves, untill we finde them in our ſelves;

The uſe of abſolute promiſes.

contrariwise, when the soule lyes under feare, pressed downe with sence of our owne vile unworthinesse, then is a time to looke unto the absolute promises, considering with our selves though we be poore, lost, wretched miserable, yet the Lord hath promised for his owne sake to succour us, and to doe us good. To apply absolute promises to one of a loose carnall and sensuall spirit, it is as if you should give him a cuppe of poyson to drinke; but to apply the same to a poore dejected spirit; sensible of its owne vilenesse, here it is as new wine which glads the heart of man; Every thing is beautifull in its season, as *Solomon* speakes; so are these promises in their severall seasons; the absolute promises to encourage the weake, and dejected; the conditionall to search, to waken and stir up the secure.

Honour this free grace of God.

Vse 3. To exhort us to honour this free grace of God, by which we are taken into Covenant with him; all that God doth towards us, being done for the praise of this glorious grace of his, *Ephes.* 1.6. This is Gods end, and this was *Pauls* practice, 1 *Tim.* 1.13,14. ever seeking to magnifie this grace, and *Ephes.* 2.4. and *Isai.* 63.7. where there is mention of rich mercy, great love, exceeding riches of grace, great goodnesse, tender love, great mercy, multitude of loving kindnesses; Reserve we therefore the whole glory of our salvation intire unto grace alone, mixe nothing with it, adde nothing to it; adding and mixing debaseth it, as water mixed with wine, or copper with gold. It was *Davids* expression which he used, when he had received those ample promises from God, for thy words sake and according to thine own heart (saith *David*) hast thou done all these great things unto thy servant, 2 *Sam.* 27.21. so thinke we, all that mercy and goodnesse which the Lord hath done for us, he hath not done it for our sakes, or according to our worthines, but according to his own heart, according to the purpose of his grace towards us; say therefore, *Not unto us, O Lord, not unto us, but to thy name be the praise*; it is enough for us that we have life, the blessing, the comfort; let grace alone have all the glory.

Love God freely.

Vse 4. To stirre us up to imitate this free grace of God, which is shewed on us; First loving the Lord not for his gifts and

and rewards, but with a free love, as he hath *loved* us, and ſerving him with a free ſpirit and a willing minde. Secondly, be free in doing good unto all men, even to ſuch as have deſerved nothing, (or if any thing, onely evill at our hand) though they be aliens and ſtrangers, and ſuch as we never hope to receive any good from, yet freely doe them good, even where we look for nothing againe, *Luke* 14. 12, 14. as God hath done unto us, ſo doe we unto them; in this we ſhall ſhew our ſelves the children of our Father in heaven, *Matth.* 5.

Be free in doing good to men.

CHAP. II.

Concerning the ſureneſſe of it.

AS it is a free Covenant, ſo it is a ſure Covenant, certain to be performed; It cannot faile, thoſe that reſt upon it ſhall finde it will not be as a lie unto them to deceive them; but the accompliſhment will every way anſwer their expectation and hope; Thus ſaith *David*, 2 Sam. 23. 5. God hath made with me a Covenant *perfect* in all points, and *ſure*, and in *Eſay* 55. 3. The promiſes of the Covenant are called the *ſure mercies* of *David*, not becauſe they are ſure unto *David* alone, but becauſe they are ſure, and ſhall be ſure unto all the ſeed of *David* that are in Covenant with God as *David* was; The promiſes of Gods Covenant are not yea, and nay, various and uncertaine; but they are Yea, and Amen, ſure to be fulfilled, 2 *Cor.* 1. There ſhall not faile ſo much as one word of all that good which God hath promiſed to doe for his people; ſee *Joſh.* 21. 45 & 23. 14. 1 *King.* 8. 56. The ſtability of Gods Covenant is compared to the firmneſſe and unmovableneſſe of the mighty mountaines, *Eſay* 54. 19. and to the unvariable courſe of the day and night, *Jer.* 33. 20. to imply that it is as eaſie (yea, more eaſie, as the places quoted import) for the mountaines to remove out of their places, and the courſe of the day and night to ceaſe, as for the Covenant of God to faile.

2. The covenant of grace is ſure.

Reaſ. 1. The Covenant and promiſes of grace are built upon

on the unchangeable purpose of God, which is a foundation remaining sure, and cannot be shaken, 2 *Tim.* 2. 19. and for this cause it is, that in *Tit.* 1. 2. the Lord is said to have promised eternall life, before the world began; not that any promise could then be made to us in person; but because, first, God then purposed it in himselfe; secondly, According to that his purpose, he promised life to Christ for us, and in our behalfe; and thirdly, because the promise of life which is in time made unto us, in our own person, is according to that purpose of God in himselfe, and that promise from everlasting made unto Christ; and hereto agrees that of the Apostle, in *Heb.* 6. 17. where he grounds the truth and certainty of the promise, upon the stableness of Gods *counsell*; so that unlesse Gods Counsell and purpose change, the promise cannot faile.

Titus 1. 2. explained.

Reas. 2. The freeness of the Covenant proves the sureness, and certainty of it, as before we argued: It is free that it might be sure; so here, its sure because its free; the former Covenant of works was not sure, because it was not free, but depended upon some things in our selves, which were mutable and changeable; and if the Covenant of grace did depend upon the mutability of our will (as that did) the promise of life now made to us in this Covenant, could be no surer then it was before; but this Covenant is free, and therefore sure; nothing can hinder free grace from giving eternall life to whom it will; mans unrighteousnesse coming between, may prevent a promise made upon condition of righteousnesse, but it cannot prevent a promise of free grace.

Reas. 3. God hath given us many pledges to assure us of the certainty of his Covenant, and the blessing of it. First, his word is gone out of his mouth, and he cannot alter it, *Psal.* 89. Secondly, he hath written it, to make it more sure; and what he hath written, is written never to be blotted out. Thirdly, He hath sealed it with his own seale, and so it is become as the Lawes of the *Medes* and *Persians*, which alter not. Fourthly, He hath sworn it, *Psal.* 89. 3. 35. *Heb.* 6. 17. Fifthly, He hath given us the earnest of his Spirit, 2 *Cor.* 1. 22. Sixthly, Christ the Mediator and Testator of it, hath confirmed it by his own bloud, *Heb.* 9. 16, 17, 18. What can then be more sure?

Object.

Object. But in *Numb.* 14. 34. God telles the *Iſraelites* they ſhall feele his breach of promiſe; and in *Ezek.* 16. 59. he tells them that he would deale with them as they had done with him, in breaking his Covenant; and ſo in *Zach.* 11. 10. by all which it may ſeeme Gods Covenant may faile.

Anſw. Men may be ſaid to be in Covenant with God two wayes; Firſt, In appearance, by viſible profeſſion; Secondly, According to truth; the former ſort profeſſe hope in the promiſe of life, but being hypocrites which never gave themſelves to the Lord in truth, they fall ſhort of the promiſe, and are deprived, *Heb.* 4. But thoſe which are truly in Covenant with God, having given up themſelves unto him in ſimplicity and truth to be his people, towards theſe Gods promiſe ſtands firm, never to be changed. There were in *Iſrael* a mixt people, ſome believed, ſome believed not, and yet they all did in ſhew accept the conditions of the Covenant, and profeſſed themſelves to be a people in Covenant with God: Thoſe of them which in truth believed, had the promiſe of God fully accompliſhed unto them; Thoſe that believed not, they enjoyed it not, becauſe of their unbeliefe; they were in *truth* none of the children of the Covenant, although they profeſſed it; and therefore no marvell they miſſed of the bleſſing promiſed: As in *Exod.* 32. 32, 33. Some are ſaid to be blotted out of the book of life; not that thoſe which are written in it, are ever indeed blotted out; but becauſe ſome which ſeemed to have their names written therein, are at length declared and made manifeſt that they never were of thoſe that were written there; but were *written in earth*, as *Jeremy* ſpeaks, *Jer.* 17. 13. rather then in heaven; ſo it is here in the caſe in hand; God ſeemes to break his promiſe with ſome; but not with thoſe which are truly in Covenant with him; onely hee makes ſuch hypocrites as profeſſe and pretend hope of obtaining the promiſe, to ſee and feele that all their expectation is in vaine, when they finde themſelves diſappointed of the bleſſing they hoped for. The one ſort (namely, ſuch as truly believe) they enjoy the promiſe, following faith to the conſervation of the ſoule; the other ſort (namely, ſeeming hypocrites, and formall profeſſors) deprive themſelves through unbeliefe; but the Covenant and promiſe of God ſtands firme and ſure, to all that lay hold on it by a true faith.

Uſe 1.

How great a ſin unbeliefe is, when wee doe not believe that which God hath ſo ſurely promiſed.

Uſe 1. This may ſhame us for our unbeliefe: When we heare of the great things of the Covenant, which God hath promiſed, we heare them as matters beyond beliefe; Thoſe that publiſh theſe things of our peace and ſalvation, may ſay with the Prophet, *Lord, who hath believed our report?* Eſay 53. 1. Wee look at theſe things as things of which there is no certainty; we heare of them, but we believe them not; This is evident by our little ſeeking after them, our little minding of them, that we doe no more comfort our ſelves in the remembrance of them, and rejoyce in the hope of them: Theſe things are plaine evidences, that either we believe them not, or our faith concerning them is very ſmall. Fulneſſe of faith concerning theſe, would bring on fulneſſe of joy, to rejoyce under the hope of the glory of God, and would cauſe us to preſſe hard towards the mark, ſo running that we might obtaine; Let us ſhame our ſelves before the Lord for this our unbeliefe; ſhall he promiſe and not perform? ſhall he ſpeak to us, and write to us, and ſweare to us, and ſeale to all with his own ſeale, and we not believe him? Let God be true, though every man be a lyar; conſider how by our unbeliefe we doe both caſt diſhonour upon the Lord, and weaken our own comfort, which we might be filled with through believing.

Wee ſhould cheare our hearts in the certaine expectation of Gods promiſe.

Uſe 2. Is the Covenant and promiſes of it ſo ſure? This then may miniſter a ground of ſtrong conſolation unto all ſuch as have given up themſelves unto God to be a people in Covenant with him: Let them know Gods Covenant is ſure, and cannot faile them; you that are ſuch, lift up your heads, comfort your hearts, ſtrengthen the weak hands, and feeble knees; Look upwards and rejoyce in the expectation of thoſe great things which are laid up for you: They are ſo great, that you can hardly believe them, yet they are as ſure, as the promiſe, Covenant and Oath of a faithfull God can make them. When you ſee uncertainty and unſtability of all things, riches goe away, friends forſake, ſtrength failes; Let your ſtay and comfort be, that yet Gods Covenant failes not; the riches of the world may be conſumed, but his grace is an abiding ſubſtance; other friends may hide themſelves, and ſtand afarre off in the day of affliction, but the Lord will not forſake his people; and though ſtrength decay,

cay, and life be ready to depart, yet he will be the ſtrength of our heart, and our portion for ever. *Heaven and earth ſhall ſooner paſſe away, then one tittle of his Covenant ſhall fall.*

Could we in our meditations dwell more upon the certainty of this Covenant, which is ſo perfect and ſure in all points, it would much helpe to uphold us in our greateſt failings. Sometimes things are ſo croſſe and contrary to that which God hath promiſed, that his promiſe ſeemes to be but winde, and vanity and lies: his word ſpeaks good to us, but his dealing is quite contrary: There are great words, but little done; we ſee little but ſinne and miſery, and corruption in our ſelves, with chaſtiſement and affliction from God, we enjoy not the bleſſing promiſed: It is with us, as it was with *Gideon*, when the Angel uttered thoſe comfortable words unto him, *The Lord is with thee thou valiant man*; *Ah* ſaith *Gideon*, *Is the Lord with us? why then is all this evill come upon us? where are all his miracles our Fathers told us of? the Lord hath now forſaken us*, Judges 6. 13. So it was with *David*, he had the promiſe of the Kingdome made unto him by *Samuel*, who alſo anoynted him thereunto; but before he came to the poſſeſſion of it, he met with ſo many croſſe haps, and contrary events, that *David* began to think all *Samuels* words to be but lies; he concludes, *All men are lyars*, and *Samuel* himſelfe is no better. Thus it is with us, wee meet with many ſad croſſes, and hard events, which ſeeme quite contrary to the promiſe of God; Theſe make us to feare and doubt of the promiſe, and not onely to ſay with *David*, *All men are lyars*; but with *Jeremy* to ſay to God himſelfe, *Be not thou as a lyar unto me*, Jer. 15. 18. As if all the promiſes of God were quaſht, and come to nought: But conſider, though your faith may be thus exerciſed for a ſeaſon, yet Gods promiſe is faithfull and ſure. Theſe are times in which God comes to us as he came to *Abraham* to prove him, God made *Abraham* a promiſe, that of his ſeed Chriſt ſhould come, in whom all Nations ſhould be bleſſed; this promiſe God never meant to reverſe; yet he will try *Abrahams* faith, he will ſee whether *Abraham* can believe this, and hold unto it, when a ſore ſhock and plunge comes which ſhall ſeeme quite to overturn and daſh all: Here therefore to try *Abraham*, God bids him goe and ſacrifice his

Son; here reason saith to *Abraham*, this is against the promise, for if *Isaac* be sacrificed, how can the Messias come out of his seed? but *Abraham* believes, though he cannot tell how; yet doubtlesse God will fulfill his promise; and so he did: Thus God will try the faith of his servants; seeming to work clean contrary to his promise, yet not as intending to break it, but intending to try their faith, to see whether they can then believe the promise when all things make against it: In such times our work is, to stirre up our faith, believing the firmnesse and stability of the Covenant of God, assuring our selves, that heaven shall sooner be confounded with earth, and turn into a Chaos again, the Sunne shall sooner be turned into darknesse, the fire shall sooner cease to burn, the mighty Rocks & Mountaines shall sooner be thrown out of their places, then the promise of God shall faile, which is a sure foundation which cannot be removed: Whatsoever therefore the *work* of God seemes to *pretend*, yet judge of Gods *intent* by his *promise*, whatsoever falls out in the way, Gods intent, Gods end, is to fulfill his Covenant, thats sure; eye this end, and hold fast to the conclusion which God makes in his promise, and though you cannot answer the argument which reason will frame out of those things, which sence suggests, yet hold the conclusion, Gods promise is sure, his Covenant failes not, here rest, and waite for it.

Helps hereunto.

Helps to setledneſſe in faith.

1. Consider that all Gods people that have gone before us, which doe now inherite the promises, and have them in possession, have met with the same discouragements as we doe: They were tryed in their faith and patience before they came to enjoy the blessing, *Heb.* 6. 11, 12. &c. and the same things are fulfilled in the rest of our brethren, which are now in the world, 1 *Pet.* 5. they have their shakings, doubts, and feares, as well as we. Be not therefore discouraged.

2. See that the promises of God be precious unto you; so have the children of God esteemed them, as of great and precious things, 2 *Pet.* 1. 4. they are pearls unto those that are owners of them, *Matth.* 7. 6. *The more we prize them, the more may we assure our selves of our part in them*; and that they shall be surely made good unto us.

3. Keep

3. Keep Christ neare unto us, for it is he in whom all the promises are unto us Yea and Amen, 2 *Cor.* 1. Lay him therefore in our hearts; Let him lie between our breasts, *Cant.* 1. 12. Let him be to us the dearely beloved of our soule; make him our hope, as the Apostle calls him, 1 *Tim.* 1. 1. even our hope of glory, *Col.* 1. 27. Keep him near to us, and hope through him, and we shall not be disappointed of our hope.

4. Lastly, labour to keep in our selves a cleare sight of those graces that are expressed in the condition all promises, they being the companions of the faith which saveth us; take heed of suffering them to be wounded and darkned in us, by worldlinesse, wrath, impatiency, but keep them shining, and bright; the more evidently we can discern these, the more evidence we have of the blessing of the Covenant, and the more assurance of full possession: These graces are (as 'twere) our anoynting, by which we are anoynted beforehand unto the Kingdome; Look to our anoynting then; If God have anoynted us by the oyle of his Spirit, it is not for nothing that he hath done it: it is an assurance unto us, that it is his pleasure to give us the Kingdome. *David* being anoynted by *Samuel*, got the Kingdome at last, though he went through many troubles first.

Use 3. This should teach us all to preferre the things of Gods Covenant, being so sure and certaine, before all the uncertaine vanities of this deceitfull world. What the Apostle speaks of riches, calling them uncertaine riches, 1 *Tim.* 6. the same may be truly affirmed of all worldly things, honour, favour of men, &c. they are all uncertain things; The hope of them is uncertain, and many times proves vaine, as it did to *Balaam*, who had faire hopes before him of rising to great honour, but all was quasht in a moment, when he was slaine with the sword, and sent down to the sides of the pit among the uncircumcised.

Wee should preferre the things of Gods Covenant which are certaine before things uncertaine.

And as is the hope, so is the possession of them uncertain also, as it was to *Haman*, who in the midst of all his honour, stood but in a slippery place; for being in honour he continued not, but became like unto the beasts that perish. What is there of any certainty under the Sunne? The world (and all things in it) is not unfitly compared to a wheele, *Ezek.* 1. and 10. which is of various and uncertain motion, now up, now down, now going,

ing, anon returning; there is nothing ſure in this world, but onely what we hold by the ſure and faithful Covenant of God; and therefore as Chriſt when he ſaw his Diſciples admiring the ſtately building of the Temple: Are theſe (ſaith he) the things yee look upon? ſo ſhould wee ſay unto our ſelves: rebuking theſe our fooliſh hearts, when we ſee them taken with this worlds uncertain vanities; Are theſe the things yee look for? yee walk in a ſhadow, and diſquiet your ſelves in vaine, yee graſpe at that which yee have no aſſurance to attaine, or if yee doe attaine, yet cannot long poſſeſſe; ſuch are all worldly things; But the things which God hath promiſed in his Covenant, are ſure, certaine, infallible, though the world be a lyar, yet God is faithfull and true, he cannot deny himſelfe; The holy Apoſtle did well diſcern this difference betwixt the things of God, and the things of this world; one of them he calls uncertaine, 1 *Tim.* 6. but ſpeaking of the other, I fight not as uncertaine, as one that beats the ayre, but as certaine to obtaine, 1 *Cor.* 9. 26. Truly while a man contends for the things of this world, he doth but beat the ayre, as if a man ſhould ſpend his ſtrength in ſtriking great blows at an airie ſhadow, whiles his enemy in the meane time goes free away: But thoſe which run for the crown which God hath promiſed, they ſhall in time finde that they have not run in vaine, neither have laboured in vaine, they ſhall finde a ſure reward, *Pro.* 11. 18. We love not to loſe our labour; we think, better ſit ſtill, then labour for nothing. But this encourageth to ſtrive with our beſt ſtrength, when we have the prize in our eye, when we are ſure to obtaine: Here therefore, firſt by faith believe the truth of Gods promiſe, and then put on in practice, to ſeek after the things which God hath promiſed, looking at the glory and joy which is ſet before us, and then the ſure mercies of *David* will be our own mercies alſo, as *Jonah* ſpeaks, *Jonah* 2. 8. and will be as ſure to us as to *David*, or any of his ſeed: How ſure the Apoſtle eſteemed them, ſee 2 *Tim.* 4. 8. 18. Take we heed then, leſt by following lying vanities, we forſake our own mercies; that mercy and bleſſing I meane, which if we diligently ſeek after, ſhall ſurely be our own.

CHAP.

CHAP. III.

Concerning the continuance of it being everlasting.

THe third property of the Covenant is, that it is an everlasting Covenant, *Gen.* 17.7. *I will stablish my Covenant betwixt me and thee, to be an everlasting Covenant*; so also verse 13. see also, *Esay* 55.3. *Jer.* 32. 40. *Heb.* 13,20. This Covenant is everlasting. The Covenant is everlasting.

1. *A parte ante*, as being from everlasting, in respect of the promise made to Christ for us; which was done before the foundation of the world, *Tit.* 1.2.

2. *A parte post*, as being to continue from everlasting to everlasting, as *Moses* speakes, *Psal.* 90. 2. though the Covenant in respect of our owne personall entering into it, is made with us now in time, and hath a beginning: yet for continuance, it is everlasting and without end: Its never to be broken, if once made in truth; men may seem to be in Covenant with God, and yet (it being but seemingly, and not in truth) such a Covenant may breake, and come to an end, in which sence the Jews are said to have broke the everlasting Covenant, *Isai.* 24.5. But where we do truly give up our selves unto God, to be his people, and to take him to be our God, this Covenant is everlasting, its never broken more.

It is not denyed but by reason of our unstableness of Spirit, we are apt to make many a breach on our part: And it is true also, that the Lord might have reserved such a liberty unto himselfe, and a power of revocation, to disanull the Covenant which he had made with us; But neither hath the Lord put in any such clause of reservation, nor doth he take advantage of our infirmity, but tells us that which we may trust unto; Namely, that his Covenant with us is for ever, and that from everlasting to everlasting he is our God: Hence is that in *Gen.* 17.7. God is said to stablish his Covenant with us, as meaning to have it stand and continue for ever, and in *Psa.* 89.28. its said to stand fast, and in 2 *Chron.* 13.5. its called a Covenant of Salt, because it corrupteth not, it faileth not; as things that are salted,

ted, use to last and continue; and hereof it is that all the blessings of the Covenant are said to be everlasting; forgivenesse of sins is everlasting, being once forgiven, they are never remembred any more, *Jer.*31.33. The peace and joy which comes thereby, is everlasting also, your peace shall no man take from you, *Joh.*16. and your joy is everlasting, *Isai.*35.10. our salvation is an everlasting salvation, *Isai.*45.17. our life is an everlasting life, *John* 3.16. All the blessings of the Covenant are to continue, not onely like *Josephs* blessing, to the end of the everlasting hills, *Gen.*49.26. but for ever and for ever. This new Covenant of Grace, is like the new heavens, and new earth, which will never wax old, or vanish away, *Isai.* 66.22. Hence it is that Baptisme is but once administred, because the Covenant is but once made, the promise of it being given once and for ever: The Supper is often administred, because of the many breaches on our part, and the manifold weaknesses of our faith which we are subject unto, the Lord being pleased in that Sacrament to renue the Seale of his Covenant towards us, for the setling of our faith, and the stablishing of us in the assurance of his grace, which hath been so often witnessed to us, in the renewing of the Seale of the Covenant; But Baptisme being the Seale of our entrance into Covenant with God, is but once administred, because the Covenant is but once made, and being once made stands fast for ever. The reasons why this Covenant is everlasting are these,

Reas. 1. From Gods unchangeablenesse, he is a God that changeth not, and therefore whom he loves once, he loves for ever &, to the end, *Jo.*13. his gifts and calling by grace are without repentance, *Rom.*11.29. his love is everlasting, *Jer.*31.3. his kindnes is everlasting, *Isai.*54.8. and his goodnesse shall be everlasting towards them that he takes into Covenant with him.

Object. If this reason hold that the Covenant of Grace is therefore everlasting, because God is unchangeable, then by the same argument, the Covenant of workes may be proved to be everlasting also, so that that Covenant should not have been broken.

Answ. It followeth not, because the Covenant of workes speaking of the accomplishment of it by man, with whom it

was

was made) was not built upon Gods purpose within himself, but was left to the liberty and will of man, either to fulfill it, or to breake it as himselfe would; but the Covenant of grace is built upon Gods immutable purpose, which cannot change: The Apostle joynes these two together, purpose and grace, 2 *Tim.* 1. 9. to give us to understand, that all the wayes of his grace, which he leads his people into (and therefore also this way of his Covenant) is according to his eternall purpose within himself: Herein that first Covenant was not as this latter is, and therefore though the one was broken, yet the other cannot; Secondly, This may be added also, that that first Covenant (in respect of the Substance of it) is unchangeable and everlasting; and it is the unchangeablenesse of it, which doth condemne all the sons of *Adam*, and did bring Christ from heaven to fulfil it for those which should believe; Gods unchangeable justice, will not suffer any unjust person to live; in so much that either we must have Christ to fulfill the justice of that Covenant for us, or else for the breach of it we must perish for ever: None but righteous ones saith justice, shall have life, the reward of righteousnesse: This justice in God is unalterable, and changeth not, and thus farre there is lettle or no difference between the one Covenant and the other, but both are alike; but here is the difference, that in the Covenant of workes, God promised life to *Adam* in case he obeyed, but did not promise to uphold him in a way of obedience, to the end that he might not misse of the life promised; Whereas in the Covenant of Grace God doth not only promise life to those that do believe, but promise that their faith shall not faile, and that he will keep them by faith unto salvation, and preserve them to his heavenly Kingdom; The promises therefore of this Covenant are larger and better then of that other, this being made with none but with those that the purpose of his grace doth reach unto: He makes this Covenant with his chosen, *Psa.* 89. 3. and with them onely; It is revealed to many, but made up with few, even with those that are vessels of mercy prepared unto glory; In the Covenant of workes, distinguish these two: First, the termes, substance, or heads of the Covenant propounded and agreed upon betwixt God and man; Secondly the fulfilling

filling of it is another; The ſubſtance of it (*doe this and live*) is not changed, though the fulfilling of it by *Adam* did faile, as well it might, becauſe God never promiſed him to cauſe him to fulfill it; but onely to give him life in caſe he did walke therein: But in the Covenant of Grace both theſe are promiſed, one as well as the other, the Lord not only promiſing life thoſe that do believe, but that he will uphold us in the faith unto the end: And hereupon it followes, that though in the Covenant of works, man failed in his duty, yet the Covenant on Gods part remaines inviolate, for if God gives life upon obedience performed, or inflict death upon diſobedience, God doth in ſo doing performe this Covenant towards man, this being all that God promiſed in that Covenant; but in the Covenant of Grace there can be no totall breach on our part, ſo as to diſſolve the Covenant betwixt God and us, but it will import a failing of the Covenant on Gods part alſ, becauſe he hath promiſed us to keep us with him for ever, and gives this as the reaſon why his Covenant with us ſhall be everlaſting; namely, becauſe he will put his feare into our hearts, ſo that we ſhal never depart away from him; ſo that if the Lord ſhould now ſuffer his Covenant-people, wholly to depart, and to break Covenant with him there muſt follow ſome change of mind in God, as having thoughts of love towards us, when he took us into Covenant with him, and of diſlike when he ſuffers us to depart from him; but there is no ſuch change in God, therefore this his Covenant with us is everlaſting.

*Reaſ.*2. From the everlaſting mediation and interceſſion of Chriſt, who for ever ſtands betwixt God and us to make up all breaches which might be made by our default: As he hath obtained an eternal redemption for us, *Heb.*9.12. & hath brought in an everlaſting righteouſneſſe for us, *Dan.*9.24. So doth he ſit at the right hand of the Father, and lives for ever to make eternall interceſſion for us, *Rom.*8.34. And by this interceſſion of his, we continue for ever in favour with God, and the Covenant ſtands firme betwixt him and us; he mediates with the Father for us when he ſees him provoked by our ſin; he mediates with us alſo by his Spirit, bringing us back to God in a way of repentance, ſo renewing our Covenant towards him,

him, and helping us to take new hold of his Covenant towards us; Christ is a Priest for ever, to be Mediator of an everlasting Covenant.

Vse 1. Here is a spring of everlasting consolation to those that are in Covenant with God, this fountaine of comfort will never be dryed up; Let other things end or change as they will, yet God is ours in an everlasting Covenant, never to be broken off; death may put an end to other Covenants betwixt man and man; but this Covenant betwixt God and us stands fast for ever; Though *Abraham* be dead, yet God is *Abrahams* God still, and by vertue of this Covenant betwixt God and him *Abraham* shall be raised up, and live againe: This may stay the minds of weak ones, in time of desertion, when they seem to be dead, liveleſſe, lost, and cast off, as if God would remember them no more; yet then consider Gods covenant is an everlasting covenant, so that if ever you gave up your selves to God by Covenant to be one of his, this Covenant shall continue and abide for ever. If ever you found your selves infolded in the bands of this Covenant, know for certaine the Lord will not loose you, he will remember his Covenant and promise, and will returne and love you againe, and that with an everlasting love; what he hath been unto you, the same he will be for ever and ever: You will perhaps say you have sinned, and now he is angry with you for your sin; suppose it be so, hee may be angry with his dearest ones, as he was with *Moses*, *Deut.* 1.37. but he will not alwayes chide, *Psal.* 103. 9. nor will he cast off for ever; *Lam.* 3.31. he will be pleased againe, and will love you with an everlasting love, see *Psa.* 89, 28, 29, to 38. Here is a ground of everlasting consolation in this everlasting Covenant.

Death doth not dissolve this Covenant.

Nor desertions.

God will returne againe.

Vse 2. For exhortation: First, Let this stirre us up for ever to magnifie that riches of mercy, which hath taken us into the bond of this everlasting Covenant: there is no end of this mercy and goodnesse: Oh that there might be endlesse prayses sounding from us, with enlarged desires to publish this grace shewed on us! If this Covenant had been for a little season, it had been the lesse mercy, but that we should have the High God, to enter into an everlasting covenant, to be our God for ever;

This should provoke us to endlesse prayses.

who can sufficiently admire this goodnesse? When God had made that large promise to *David* concerning his house and Kingdome for ever (2 *Sam.* 7.16.) See how *David* was taken up with admiration, *Lord* (saith he) *who am I, and what is my house that thou hast brought me hitherto*; namely, to the Kingdome; *And yet this was but a small thing in thy sight O Lord God, and therefore thou hast spoken of thy servants house for a great while*, verse 19. This enlargement of Gods love to *Davids* house for a great while, even to stablish it for ever; This enlarged *Davids* heart and mouth towards God, as not knowing how sufficiently to set forth the praise of his goodnesse: Truly such is the mercy shewed us in making this Covenant with us, that if we might live unto eternity, we should thinke we never had day enough or time enough to magnifie this everlasting mercy shewed on us.

We should be constant in our Covenant with God.

2. Let it admonish us to be constant in our Covenants, and in all duties of love, according to what we have Covenanted, and promised; Its mentioned as one of the sins of the Gentiles, that they were Covenant-breakers, *Rom.* 1.30. Let it rest with Gentiles, let it never be said that it is the sin of those that professe themselves the children of an everlasting Covenant.

Seek the things of this Covenant which are everlasting.

3. Let all those that are as yet without, and have no part in this Covenant of God; Let them seek to partake in it, come within the bond of it; it brings an everlasting blessing, which failes not. In the things of the world, the more continuance any thing is of, the more esteem it is of; Inheritances are preferred before Leases; &c. All the things of the world are but temporall, the things of God which he passeth over to his by his Covenant are eternall, 2 *Cor.* 4.1. the things which are temporall please us so long as they last, but when they are past, the comfort of them is vanished with them, and many times it irkes us that we had them, and now have them not; but the things of this Covenant are everlasting; if we be once possessed of them, we shall never grieve for the losse of them, they shall never be taken away, because they are given to us by an everlasting Covenant. Come off therefore from the dying and perishing things of the world, and seek the things of this everlasting Covenant; in them is continuance, and we shall be saved, *Esay* 64.

CHAP.

CHAP. IV.

Concerning the holineſſe of it.

THe fourth property is that it is a holy Covenant, *Deut.* 19.24. *Luk.* 1.27. And it is ſo called an holy Covenant in theſe reſpects. The holineſſe of the Covenant.

1. In reſpect of the parties contracting, and entering Covenant one with another, which are the holy God & his holy Saints: Firſt, the holy God, that God to whom the *Seraphins* cry, Holy, Holy, Holy, *Iſa.* 6. he is one party that is confederate in this covenant: Secondly, his holy Saints are the other party in it, *Pſa.* 50 5. For God doth not take the wicked by the hand as *Job* ſpeaks *Job* 8.20. to enter into covenant with them; He doth not allow them ſo much as to take his covenant into their mouths, *Pſa.* 50.17. He is the God of the juſt, of the righteous and holy people, he is the King of Saints, *Apoc.* 15. he will have no fellowſhip with the wicked.

2. In regard of the parts of the covenant, whether we look at the promiſe on Gods part, or at the condition on our part: Firſt, the promiſe on Gods part, is holy, *Pſal.* 105.42. he remembers his holy promiſe, he hath ſpoken it in his holineſſe, *Pſal.* 60 6. And the ſubſtance of his promiſe is holineſſe, which he hath promiſed to worke in the ſoules of his people, he hath promiſed to ſanctifie us, to take away the ſtony heart, to poure cleane water upon us, to cleanſe us from all our filthineſſe, and to make us holy, *Ezek.* 36.25,26. *Zach.* 3. 3, 4. Secondly, the condition on our part which is faith, by which we lay hold of the covenant, is holy alſo, therefore called by the Apoſtle holy faith, *Jude* 20. It is a moſt holy grace of the Spirit, purifying heart and hand, not daring to touch or lay hold of the covenant with unwaſhed hands.

3. In reſpect of the commandement, it commands holineſſe, *Be yee holy, ſaith the Lord, for I the Lord your God am holy*, Levit. 11.44. and 19. 2. and 20. 7. and therefore it is that Gods calling is termed an holy calling, 2 *Tim.* 1.9. and we called unto holineſſe, 1 *Theſ.* 4.7. and when God takes us into Covenant

with him, he chargeth us henceforth to touch no uncleane, 2 *Cor.*6.17.

4. In regard of the effect, it works holineſſe in thoſe that are called; It worketh effectually that which it promiſeth and commandeth. The promiſes of the Covenant have a ſanctifying vertue in them, to ſanctifie thoſe to whom they are made, for God by them conveys the Spirit of holineſſe into our hearts, as the Apoſtle implyes, in 2 *Pet.*1.4. and we are thereby encouraged and quickned to grow up in all holineſſe according to the will of God, as is evident by that in 2 *Cor.*7.1. compared with chap.6.end, where God having made that ſweet promiſe, *Come out from among them, and touch no uncleane thing, and I will receive you, and yee ſhall be my ſonnes and daughters, ſaith the Lord Almighty*; from hence the Apoſtle inferres, Having then ſuch promiſes, let us cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, and grow up to full holineſſe in his feare, &c. And in regard of this effect of the Covenant thus working holineſſe in thoſe that are the people of God, they are called the holy people, *Dan.*12.7. and the people of Gods holineſſe, *Iſai.*63.18. So in all theſe reſpects the Covenant may well be called an holy Covenant.

The heads of this Covenant were drawne by God himſelfe.

And it muſt needs be an holy Covenant: Firſt, becauſe the Lord himſelfe is the author and ordainer of this Covenant; the ſum and ſubſtance of it was framed and ſet down in heaven, in the counſels of eternity, comming forth from the boſome of the Father, and concluded by the aſſent of the Son, and Holy Ghoſt: All the Articles of it were firſt decreed and concluded there; and therefore muſt needs be holy: If they had been deviſed by men, they would have been of an other quality, ſavouring of the ſinfull and licentious ſpirit that is in man; but being a covenant of the Lords own drawing, he ſetting down all the articles and condition of it, it muſt needs be as himſelf is, an holy covenant proceeding from ſo pure and holy a God: hence it is that in *Pſal.*60.6. he hath ſpoken (the words of his covenant) in his holineſſe: Look as grace and holineſſe are united together in God, ſo they are in his covenant; God can no more ceaſe to be holy, then he can to be gracious: he is both gracious and holy; ſo that his Covenant of Grace is alſo an

holy

holy Covenant, as proceeding from him, which is both gracious and holy.

2. Becauſe the end of this Covenant, is to make us partakers of all the holy things of God, from which all unholy and unclean ones are excluded, *Levit.* 22.2,3,6. *Pſal.* 50.16. but thoſe that are ſanctified enjoy them, and uſe them as their owne; they are their portion, their inheritance, *Deut.* 33. their pearls, *Mat.* 7.6. The Lord would have all his Ordinances to be uſed holily, he cannot abide to have them prophaned, and therefore it is that in *Ezra* 6.21. none but ſuch as were ſeparate from their uncleaneſſe might eat of the holy things; and therefore the Lord will have his people to be an holy people, that they may participate in all his holy things. The end of the Covenant.

Nay more, we are called not onely to participation of theſe holy things of God, but to fellowſhip with God himſelfe, 1 *Joh.* 1.3. The Lord ſaith unto them, *yee are my people*, and they ſay unto him, *thou art our God*, Zac. 13. *ult.* But without holineſſe no man can have fellowſhip with God, and therefore they muſt be an holy people that are taken into Covenant with God to enjoy fellowſhip and communion with him.

Queſt. But wherein ſtands that holineſſe which the Covenant requires of all God Covenanted people? Wherein holineſſe ſtands.

Anſ. There is a twofold holineſſe, 1 Relative, 2 Poſitive.

First, Relative in two things: { 1. In ſeparation from common uſe. 2. In dedication to God.

1. There muſt be a ſeparation from common uſe; in this ſence things holy, are called ſeparate things, *Deut.* 19.2. Things common in Scripture are oppoſed to holy, to ſhew that holy things muſt be ſeparate from common uſe: Hence *Solomon* ſpeaking of Gods taking *Iſrael* to be his owne, he uſeth that expreſſion, *Thou haſt ſeparated them unto thy ſelfe, from all the people of the earth*, &c. and thence was that exhortation of *Ezra*, *ſeparate your ſelves from the people of the lands*, Ezra 10.11. and that of the Apoſtle, *Come out from among them, and ſeparate your ſelves*, 2. Cor. 6.17. If then we will be holy, we muſt be ſeparate from the common converſation of the world, having no fellowſhip with the workes thereof. 1 Reg 8.35.

2. There

2. There must be a dedication and devoting our selves unto God, we must be offered up and given unto him; Thus the holy dayes were dedicated unto the service of God, they were not only separated from common and ordinary use, but were dedicated to the Lords service; thus were the first fruits called holy, and thence the holy things, and the dedicated things, are taken for one and the same, 1 *Kin.* 15. 15. as the Alter, *Numb.* 7. end, the Temple, 1 *Kin.* 8. 63. and thus must we be dedicate or given to the Lord, as is said of the *Macedonians*, that they gave themselves to the Lord, 2 *Cor.* 8. we must resign up our selves unto him, to be his and for him alone

Secondly, Positive, and this is also twofold { Habituall, Actuall.

1. Habituall, qualifying and fitting us by graces infused for the service of God, which we are devoted unto; as all the things that were appointed for the service of God, were anoynted with holy oyl, *Exod.* 30. 26, 27. so must we be annointed with the sweet ointments which are the graces of the spirit, 2 *Cor.* 1. 21, 1 *Joh.* 2. 27. The ointment of the Holy Ghost which was poured upon the head of Christ, *Act.* 10. 38. must run down upon us, that the savour of his ointment may be found upon us, *Cant.* 1, we must be sanctified throughout, in soule, in body, and in spirit, 1 *Thes.* 5. 23.

2. Actuall, its not enough to have grace in us, but there must be an holy use and exercise of those graces that are in us; they are not given to us to be idle, or that we should be slothfull in the possessing of them, but that we should put them forth in our practice, so as to be fruitfull in the improvement of them, 2 *Pet.* 1. 8. and thence it is that the Apostle speaking of the holinesse which the Lord requires to be in his people; he doth not onely require a holinesse of *disposition* by inherent graces; but that we should be holy in all manner *of conversation*, 1 *Pet.* 1. 15, 16. and for this cause the way of Saints is called holy, *Esa.* 35. 8. they are sanctified, not onely in their vessels, as 1 *Sam.* 21. but their way is holy also, and they are said to be undefiled in their way, *Psa.* 119. where the soule is sanctified by the spirit of Christ, the life will be holy and sanctified also: Now this holinesse of conversation must be shewed: first, in duties of Religion, which are

acts

acts properly holy; holineſſe of diſpoſition, will as naturally put a Chriſtian upon duties of holineſſe, prayer, meditation, and other ſpirituall exerciſes; as a ſinfull diſpoſition doth put us upon acts that are ſinfull: Holineſſe will make us minde the things that are holy, and to exerciſe our ſelves in them in a holy manner, with holy reverence, holy feare, holy deſires of enjoying the Lord in them, with holy rejoycing in his preſence, and an holy zeale for his glory: And though holineſſe begins here, yet it doth not end here; therefore, ſecondly, holineſſe planted in the heart will cauſe holineſſe to ſhine forth in our actions of common life, ſo that though the things we deal in be but outward and civill; yet our manner of dealing in them, ſhal be *ſpirituall and holy:* As thoſe that are unholy, do by an unholy uſe of them pollute unto themſelves the holy things of God, which they take in hand, they dealing in thoſe holy things in an ordinary and common manner; ſo contrariwiſe, whom God hath ſanctified, they doe ſanctifie to themſelves the common and ordinary action of this life, by uſing them not in an ordinary prophane manner, but holily; to the one the things that are holy, become as if they were prophane, to the other the prophane and common, as if they were holy; If we eat, holineſſe cauſeth us to eat as before God, and to eat for God, *Exod.* 18.12. *Zach.* 7.5.6. *Rom.* 14.6. 1 *Cor.* 10.31. If we exerciſe our ſelves in our calling, holineſſe directs a Chriſtian ſo to do it to the glory of God.

The man of war hath holineſſe written upon his horſe bridles, *Zach* 14.20. he goes to war before the Lord, *Numb.* 31.6. and fights the battels of the Lord, as fighting not for men but for God, 2 *Sam.* 25.28. when he handles the Sword, he conſecrates his hand unto the Lord, *Exod.* 32.29. and therein doth the worke of the Lord of Hoſts, *Jer.* 48.10. the Merchant (in time of peace) turnes his merchandizing to be holineſſe to the Lord, that there may be ſufficient for them that minſter before the Lord, to eat ſufficiently, and to have durable cloathing, *Eſay* 23.18. Every one in their ſeverall places and callings, walking holily before the Lord; ſo that whether the things they deal about, be holy, or common; yet thoſe which are holy, muſt and do walk holily in both; the inward holineſſe of the inward man

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manifesting it selfe in all our outward conversation, whether towards God in the things of God, or towards men in the things wherein we have to deale with men.

The true cause why so few doe seeke to be in Covenant with God.

Use 1. This lets us see the true cause whence it is that so few among the multitudes of men that are in the world, are willing to embrace this Covenant, which the Lord offers to enter into with men; It might justly be wondred at, that (it containing such admirable and high priviledges as it doth) it should not draw all men unto it, that they might enjoy the benefit of it. But here is the reason of it; It is a holy Covenant, though it offer much grace, yet it hath this property, it is holy, and requireth holinesse in all those that claime any part in it, and this makes men to withdraw themselves from it, because it calls for holinesse in all that look to live by it; They are fleshly, carnall, prophane, unholy, loathing the way of holinesse, and therefore they forsake the holy Covenant, *Dan.* 11. 30. They like well to heare of the offers and blessings of the Covenant which it brings, and the salvation which it promiseth; But when it comes to require holinesse of them that lay hold on it, telling them that they must be holy as God is holy; this makes all to be unto them of a deadly savour, and proves to be unto them a stumbling stone, at which they fall to their eternall ruine; This is that which makes the breach betwixt God and man; men would willingly have God reconciled unto them; but this holinesse of the Covenant they cannot submit ur the prophane heart of man is not subject to this law of holinesse, nor indeed can be; That one clause of the Covenant (*Touch no unclean thing*) is the barre which cannot be broken through, which keeps the distance and maintaines the enmity betwixt him and them.

Try whether we be in Covenant, by our holinesse.

Use 2. To teach us hereby to try our selves, whether we be in Covenant with God or no, and have any share in the grace and blessing of the Covenant; If we partake in the holinesse of it, then doe we also partake of the grace and blessing; The way, and end, must not be separated; the holinesse of the Covenant is the way, eternall life is the end; wee must have our way in holinesse, that our end may be eternall life, *Rom.* 6. 21. Let such then as are pure and undefiled in their way, let them

rejoyce

rejoyce in their portion; all the blessings of the Covenant are theirs; God is yours, life is yours, heaven is yours; It is your Fathers pleasure to give you a Kingdome, feare not though you suffer affliction here for a season; yet having the anoynting, the holy oyle being already poured upon you, you are in the way, and have a pledge of the everlasting inheritance: But as for all such as are unholy, unsanctified, they may take Gods Covenant in their mouth, and may hope for the life and blessing which it promiseth; but all their naming of it, will stand them in no more stead, then did their naming of Christ, who had their mouthes full of Lord, Lord, but being workers of iniquity, were bidden to depart from him, *Matth.* 7. 22. It is strange that any such should flatter themselves with hope, as looking to enjoy the blessing of the Covenant, neglecting the way of it, which is holy; that men should promise themselves peace, whiles they walk after the wicked imaginations of their own heart, seeing God never made Covenant with any to bring any unto life, but onely in a way of holinesse; carnall Libertines mistake the nature of this Covenant, and doe indeed take hold on the *Devils Covenant* instead of Gods, as if Gods Covenant were thus, that he would forgive us our sinnes and save us, and yet suffer us to walk in our own wayes, fulfilling the will of the flesh, and of the minde; as if he that had been unjust might be unjust still, and he that had been unholy might be unholy still, and yet might hope for that undefiled inheritance of the Saints; This had been a pleasing Covenant unto flesh and bloud, but this is the Devils Covenant not Gods: That article (you shall be saved and yet live in your sinnes) is foysted in by that false deceiver the Devill, who hath thus interlined and falsified and changed the Covenant of God, thereby to deceive the wicked and ungodly of the world, making that which sounds forth nothing but holinesse, to seeme a carnall and loose Covenant, nourishing men up in all impurity; but this falsifying God will not own, he knowes the terms of his own Covenant, and will hold to that which his own hand hath written; he will acknowledge none of Satans forgeries, his Covenant is holy, and either we must take the Covenant as God offers it, or we can never partake of the

blessing of it. Try we our selves therefore by the Spirit of holinesse, and thereby judge of our interest in the blessing of life which the Covenant promiseth.

Signes. 1. True holinesse is conformable to the first pattern of holinesse, which is the Lord himselfe; as it is written, *Be yee holy, for I the Lord your God am holy*; True holinesse stands not in conformity with this world, nor doth it rest in imitating the best examples that be in the world, but makes us strive to a conformity with God, to be even as he is in this world, 1 *Joh.* 4. following the Lord till we come to be partakers of his own holinesse, *Heb.* 12.

2. True holinesse towards God, is ever accompanied with righteousnesse towards men; Its but hypocriticall holinesse which is not attended with righteousnesse: The new man which is created after God, is said to be created in righteousnesse and true holinesse, or holinesse of truth: There is a true holinesse, and there is a false, lying and dissembling holinesse; how is the one discerned from the other? holinesse of truth hath righteousnesse going with it, but false holinesse thinks it enough to seeme holy towards God, neglecting duties of justice and righteousnesse towards men: It was not so with the holy Apostle, who speaking of his own conversation among the Saints, appeales to their consciences, how holily, how justly, how unblameably he had his conversation among them, 1 *Thes.* 2. 10. these two which God hath so joyned together, we must not put asunder, if we will approve our selves to have attained that holinesse of truth.

3. True holinesse works for holy ends; the glory of God, 1 *Pet.* 4, 11. the credit of the Gospel, *Tit.* 2. 10. and the salvation of men, 1 *Cor.* 10. *ult.* It abhorres those Pharisaicall ends of hypocrites, mentioned in *Matth.* 6.

4. There is in a sanctified Christian, both light and life; light in his minde, life in his will and affection: The light which is in him, makes him to see both the loathsomnesse of sin and the excellency of grace; and the life that is in him, makes him to feele the burthen of his own corruptions, and to long after the grace which is still wanting in him, so that true holinesse makes us weary of the body of corruption that is in us, groaning

groaning under it as under a misery not to be endured, as *Paul* did, *Rom.* 7. 24. and makes us thirst after more grace, that we might be enabled in every thing to please God, *Psal.* 119. 5. Painted holinesse puffes up with conceit of our own goodnesse, as *Esay* 65. 5. but true holinesse humbles us by reason of the sight and sence we have of the corruption that is in us. More such signs might be added, but I hasten to an end; By these try we our selves, and see thereby what part we have in the blessing of the Covenant.

Use 3. To stirre up all that have taken hold of this Covenant, and doe professe themselves to be a people in Covenant with God; Let them labour to expresse this holinesse in their lives and wayes, that they may thereby approve themselves to be faithfull in their Covenant with God; can two walk together, except they be agreed? *Amos* 3. 3. certainly unlesse we agree to walk in holinesse with our God, we cannot long walk together nor hold Covenant one with another; let us then strive to be a holy people unto the Lord our God, separate from the pollution of the world, devoted to his service and honour. Exhortation to holiness.

Motives 1. This is Gods end in taking us into Covenant with him, that he might be glorified, *Esay* 43. 21. & 44. 23. In 1 *Pet.* 2. 9. the Apostle tells us we are for this end taken to be a peculiar people unto God, that *we might shew forth the vertues of him that hath called us* out of darknesse into his marvellous light; he took us to himselfe, when he saw us polluted in our bloud, *Ezek.* 16. yet then he cloathed us with the beauty of his own vertues, that his name may be glorified in us; but without holinesse we pollute Gods name and make it vile, we honour it not, *Ezek.* 36. 20.

2. Sanctity and holinesse is the beauty and glory of any people, by which they excell all other people of the world, *Deut.* 26. *ult.* In *Exod.* 15. 11. God himselfe is said to be *glorious in holinesse*; and the same is the Churches glory too, which is *then glorious when it is holy and without blame*; Ephes. 5. 27. we cannot honour our selves more then by growing up in true holinesse, nor can we make our selves vile any way so much as by sinfull impiety, *Psal.* 15. 4.

3. Our holineſſe is that which muſt teſtifie to the world, and to our own conſciences, that we are indeed the people of God, as Chriſt by the Spirit of holineſſe, raiſing him up from the dead, was declared to be the Sonne of God; ſo we are declared to be Gods ſaved ones by the ſame ſpirit of holineſſe, raiſing us up, and quickning us unto newneſſe of life: This is Chriſts mark which he ſets upon all his redeemed ones, they are holy; Exod 28. 36. This is written in their foreheads, *Holineſſe to the Lord*; and therefore they are ſaid to be ſealed with the holy Spirit of promiſe, *Epheſ.* 1. 13. as men ſet on their ſeales to note their propriety in that thing that is ſealed; If then wee will know or have the world to know that we are God's, we muſt be ſealed with the ſpirit of holineſſe.

4. Holineſſe is the perfection of our Chriſtian ſtate; this is that which we wiſh for, *even your perfection*, ſaith the Apoſtle, 2 *Cor.* 13. 9. and what perfection is that? even the ſame that he mentions, Chap. 7. 1. that they might perfect their holineſſe in the feare of God: This was mans perfection in the beginning, and the ſame ſhall be our perfection in heaven, *Heb.* 12. 23. Holineſſe adds perfection to all other gifts, and without this, they are all of no worth; Wiſdome without holineſſe, is but fox-like craftineſſe; courage without holineſſe, is but Lyon-like cruelty; humbleneſſe without holineſſe, is but baſeneſſe of ſpirit; juſtneſſe in dealing without holineſſe, is but heathenish harmleſneſſe; but let holineſſe be added to each of theſe, and then are they perfect as a colour of a perfect die.

5. Holineſſe makes us live the life of God, which all other unſanctified ones are ſtrangers from, *Epheſ.* 4. by holineſſe the life of Chriſt is manifeſt to be in us, 2 *Cor.* 4. ſo that we may ſay that now we live not our ſelves, but Chriſt liveth in us, *Gal.* 2. 20. wickedneſſe makes a man live the life of Devils, holineſſe conformes us to the life of Chriſt.

6. All thoſe that are in Covenant with God, are a people neare unto him, and being neare unto him, he will be ſanctified in them, *Levit.* 10. 3. but without holineſſe we pollute his name, *Ezek.* 36. it is not ſanctified in us.

7. The ſeaſons and times we live in call for holineſſe; theſe are dayes of grace, wherein we enjoy all the holy things of God more

more aboundantly then in former times, to the end that we might abound in all the holy graces of the ſpirit; The Lord gives us his holy ordinances, that we might be ſanctified by them, being changed into the ſimilitude of the ſame holineſſe. This argument the Apoſtle uſeth, *Rom.* 13. 11. And this reaſon ſhould move us the more, becauſe the greater the light is in which we live, the more evident are the blots and blemiſhes which are in us; moats in the Sun-beame being more conſpicuous then beames are in the dark; therefore as the dayes we live in be dayes of light, ſo let us walk as children of light, ſhining forth as lights in the midſt of a perverſe and corrupt generation, *Phil.* 2.

8. Conſider a time of ſeparation muſt come, wherein the Lord Jeſus will divide and ſeparate the holy from the unholy, as a ſhepheard ſeparates the ſheep from the goats, *Matth.* 25. It will be good to be found among the Saints at that day, and to ſtand in the aſſembly of the righteous. Wo then unto all thoſe that are ſecluded from them, to all thoſe that muſt ſtand without, and be amongſt dogges and Devils, having no fellowſhip with Chriſt, nor with his Saints; Its good therefore to be holy; it will be found ſo then; wo unto the prophane and ungodly at that day.

And for our ſelves here, the people of *New-England*, we ſhould in a ſpeciall manner labour to ſhine forth in holineſſe above other people; we have that plenty and abundance of ordinances and meanes of grace, as few people enjoy the like; wee are as a City ſet upon an hill, in the open view of all the earth, the eyes of the world are upon us, becauſe we profeſſe our ſelves to be a people in Covenant with God, and therefore not onely the Lord our God, with whom we have made Covenant, but heaven and earth, Angels and men, that are witneſſes of our profeſſion, will cry ſhame upon us, if wee walke contrary to the Covenant which wee have profeſſed and promiſed to walk in; If we open the mouthes of men againſt our profeſſion, by reaſon of the ſcandalouſneſſe of our lives, wee (of all men) ſhall have the greater ſinne.

To conclude, Let us ſtudy ſo to walk, that this may be our excellency and dignity among the Nations of the world, a-

mong

mong which we live: That they may be constrained to say of us, onely this people is wise, an holy and blessed people; that all that see us, may see and know that the name of the Lord is called upon us; and that we are the seed which the Lord hath blessed, *Deut.* 28. 10. *Esay* 61. 9. There is no people but will strive to excell in some thing; what can we excell in, if not in holinesse? If we look to number, we are the fewest; If to strength, we are the weakest; If to wealth and riches, we are the poorest of all the people of God through the whole world, we cannot excell (nor so much as equall) other people in these things; and if we come short in grace and holinesse too, we are the most despicable people under heaven; our worldly dignitie is gone, if we lose the glory of grace too, then is the glory wholly departed from our *Israel*, and we are become vile; strive we therefore herein to excell, and suffer not this crown to be taken away from us: Be we an holy people, so shall we be honourable before God, and precious in the eyes of his Saints.

And thus also of the properties of the Covenant.

Now the God of peace, that brought againe the Lord Jesus, the great shepheard of the sheep, through the bloud of the everlasting Covenant, make us perfect in all good works to doe his will; working in us that which is pleasing in his sight, through Jesus Christ, to whom be praise for ever and ever, *Amen.*

Μόνῳ ἀφθάρτῳ σοφίᾳ δόξα διά.

FINIS.

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